

# AMERICA

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## Chronicle

**Home News.**—An era of investigations by Congress has set in. When the Senate Committee on Labor met on May 26 for a hearing on the Shepherd resolution calling

for an investigation of wages paid in tariff-protected industries, it probably did not anticipate the stormy session which followed. Mr. Thomas F. McMahon, president of the United Textile Workers, declared that while enormous profits had been made by some of the mills, especially those in Manchester, New Hampshire, and in Lawrence and Fall River, Massachusetts, the employers still evaded their obligation to pay a living wage. He estimated that about 470,000 workers in cotton received a weekly wage of about \$15.50. Few employers, he testified, "deal fairly with their employes." Similar testimony was given by Benjamin Marsh, for the silk and aluminum industries, and by M. F. Tighe, president of the unions for the iron, tin and steel workers. Despite the efforts of Senator Phipps, Mr. W. Jett Lauck was able to present a startling indictment of conditions in the Passaic textile district, where the strike is now beginning its fifth month. Wages, he reported, were smaller than before the war, despite the fact that "the mill owners have been reaping excessive profits." He asserted that it was a common custom in Passaic for the husband to work in the day,

while the wife works at night. Even during the maternity period, toil in the mills ceased for only a short time, and the effect on the infantile mortality rate was terrible. Among the witnesses urging a thorough investigation of the steel, iron and textile industries was Dr. John A. Ryan of the Catholic University.

Following the Senatorial primaries in Pennsylvania, the Senate by a vote of 59 to 13 adopted the resolution of Senator Reed of Missouri, calling for an investigation of nominations and candidacies for the Senate in the elections of 1926. Technically the investigation is non-partisan and the committee will doubtless work in an impartial spirit. However, since the resolution followed hard on the heels of a persistent rumor that millions of dollars had been spent to secure the nomination of the Administration candidate in Pennsylvania, Senator Reed's resolution is interpreted as an attack upon the Administration. Senators Reed of Missouri, Deneen of Illinois, Reed of Pennsylvania, La Follette of Wisconsin, and Bayard of Delaware, were named as members of the committee. Subsequently Senators Reed of Pennsylvania, Deneen and Bayard, resigned, and were replaced by Senators King of Utah, Fernald of Maine, and Goff of West Virginia. The committee is expected to convene shortly.

On May 21 an order signed by the President on May 8 was published. The order provides that except in States having constitutional or statutory provisions against

State officers holding office under the Federal Government, "any State, county, or municipal officer may be appointed, at

a nominal rate of compensation, as a prohibition officer of the Treasury Department, to enforce the provisions of the national prohibition act and acts supplemental thereto." No order of the President has evoked wider or more sustained criticism. Both in the Senate and the House resolutions calling for an investigation were presented. The President's opponents take the ground that the order is an unconstitutional invasion of the rights of the States, while his defenders claim that under the Eighteenth Amendment the States are bound to cooperate with the Federal Government's war on the traffic in alcohol. On May 27, Senators Cummins, Goff, Borah, King and Walsh were appointed to inquire into the legality of the President's order. On the same day, prohibition director Lincoln C. Andrews and Mrs. Mabel Willebrandt, assistant attorney general, appeared before the House judiciary committee to ask that the penalties of the Volstead act be extended. Prohibition bids fair to become the dominant issue in Congress and in politics.

**Argentina.**—Argentina recently observed the one hundred and sixteenth anniversary of its political independence from Spain, which commenced in 1808 at the time of the imprisonment of King Ferdinand of Spain by Napoleon. On May 25 President De Alvear, accompanied by the Ministers of his cabinet and members of the diplomatic corps, assisted at a *Te Deum* sung in the Cathedral of Buenos Aires. The occasion was further celebrated with patriotic ceremonies and military and civic parades. —The Government has authorized an appropriation of 32,000,000 gold pesos, from a special navy fund, for the purchase of nine warships, three of them submarines.

**Czechoslovakia.**—Senator Canon Okanik, Mayor of Bratislava, the capital of Slovakia, who had stood for parliamentary election as an Agrarian candidate in defiance of the ecclesiastical order that the number of priests in Parliament should not be increased, has since, we are informed, submitted himself to the rule made by his ecclesiastical superiors and has resigned his seat in the Senate. This order had been issued by the Holy See before the general elections in 1925. To the Socialists this fact has been again a welcome opportunity for attacks on the Church as interfering with the sovereignty of the State and the personal liberty of the individual citizen.

When Senator Dr. Hilgenreiner, professor of theology in the German University of Prague, cautioned the promoters of Hus festivals against misusing the merits of Hus as a Czech patriot and writer (for which the Hus commemoration had been enacted) to carry on propaganda against Catholicism, the Socialist Senator Habrman, a former Minister of Education, declared that the Hus festivals of 1926 would surpass by far those of any time before, and Senator Soukup, of the same party, a former Minister of Justice, at once protested against the Vatican meddling with this question, it being an internal affair of the Republic, and declared that his party was on principle against the return to Prague of a Papal Nuncio. Should the present Government behave in the same manner as its predecessor did in July 1925, the total rupture with the Vatican would follow inevitably.

**Egypt.**—As a result of the recent elections, the party of Zaghlul Pasha is again returned to power. According to present figures the new Egyptian Parliament, which should meet this month, contains 157 Zaghlulists, 35 Liberals and only 3 Unionists. This election, the first to be held under the universal manhood suffrage act, makes the Egyptian situation more complicated. Zaghlul resigned as Premier in 1924 after the assassination of Sir Lee Stack, the British Sirdar. Since that time he has devoted himself to the task of consolidating Nationalist sentiment against Great Britain and its Egyptian policy. He has reiterated his demands that British troops should be withdrawn from Egyptian soil, that the British right

to send troops through Egypt should be abrogated and that the British Government of the Sudan should be abolished. These demands are a direct challenge to British influence in Egypt. Zaghlul himself will not take over the Premiership but he is expected to support Adly Pasha in that office. It is certain that Great Britain will demand that any new Ministry accept the Guarantees of 1925, and will exercise supervision over the choice of a Cabinet.

**France.**—Word reached Paris on the afternoon of May 26 that Abd-el-Krim's long struggle against France and Spain was over. The Riffian leader had capitulated, placing himself and his family under French protection, after having assembled all French, Spanish and native prisoners and sent them within the French lines. The first group, numbering 300, arrived the same day at Bou Achbelle, six miles from Targuist. Apparently the recent capture of Djebel Hamman, which the erstwhile chief and the Beni Ouriaghel considered impregnable, discouraged further resistance. With more than one-half the Riff under French and Spanish control, and various tribes surrendering en masse, it was felt that the work of disarming the natives and ridding the region between Tetuan and Sheshuan of bandit groups would be accomplished within a few weeks. The surrender marks the end of a war already in its sixth year. Abd-el-Krim came into prominence in 1922, when he began a struggle to supplant Raisuli as leader of the Moroccan tribes, against which Spain had been fighting since the previous year. After three years of effort, he took Raisuli prisoner. Within a few months, the French came to the aid of Spain, and since last July their allied armies have operated conjointly. Definite reckoning has not been possible of the appalling cost, material as well as in human lives, of the long drawn-out struggle. It is significant that Abd-el-Krim's surrender was to the French and not to Spanish officials; France, however, is bound by the treaty in which she released the Riff to Spain, and can look for little more from the costly victory than the establishment of a definite frontier in her Moroccan protectorate.

Denying absolutely the report that he contemplated retiring from office, Premier Briand announced that he will continue to exert every effort to further improve the national conditions. Now that peace is promised in the Riff, the Syrian situation improved and domestic affairs rendered less alarming, his great concern will be to secure early passage in Parliament, which reassembled, May 27, after a month's holiday, of the new electoral law. During the recess, seventy of the eighty-five District Councils recommended a revival of the old system of district representatives, in place of the present semi-proportional system, under which, as has been experienced, no Government can be considered stable.

Acting on the advice of American and British bankers, Finance Minister Peret has taken steps to eliminate poli-

Independence  
Anniversary

Hussite  
Fever

Riffians  
Finally  
Surrender

Political  
Plans

Victory for  
Zaghlul.

tics from the work of solving the problems of his office, and has asked M. Sergent, former Under Secretary of State and Honorary Governor of the Bank of France, to assume direction of a committee which will formulate a program of meeting the internal debt, relieving the Treasury and stabilizing the franc. In a speech at Metz, May 24, President Doumergue called upon all Frenchmen to redouble their efforts to redress the financial situation and be ready to accept whatever sacrifices the process might involve. Were France's hope of repairing her status to fail, he announced, "we alone will not go down. The whole world economic situation will be seriously affected and the general movement of commerce, so essential to a healthy economic State, will be diminished and beset with troubles for many long years. We hope that well-informed leaders of great producing nations understand this as we do."

**Great Britain.**—With the beginning of the sixth week of the coal dispute, the attitudes of the miners and owners seemed to be as far apart as they were when the lockout and the strike began. The recent peace

#### Coal Strike Continues

proposals put forward by Premier Baldwin have been rejected both by the owners and miners. At a conference in London, the miners' delegates voted against the proposals on the ground that they call for a reduction of wages, which even at present do not provide a decent standard of living, and that they would set up a wages board with power to force settlement. The mine owners likewise object to the creation of a wages board and to that part of the proposals which would decide on the industry's capacity to pay wages on the basis of the full ascertained net proceeds of the March quarter. With this double rejection of the peace proposals it became more evident than ever that both sides in the dispute were firm in their determination to make this a struggle to the death. In his replies to the leaders of both sides, Premier Baldwin spoke strongly. He told the owners that their rejection of his arbitration proposal showed an "inadequate appreciation both of the nature of the proposal and of the gravity of the present situation." To the miners, he replied that so long as they maintained their present attitude no useful purpose could be served by his meeting them; he also warned them that the Government could not hold its offer of a subsidy open beyond the end of May. Neither side shows any desire to effect a compromise.

Though there is reported to be a great deal of distress in the coal areas, especially in South Wales, the miners' leaders are confident that they can continue the strike for some time longer. Subsidies for the miners have been received from foreign trade unions, especially from the Soviet Russian Miners' Union. A. J. Cook, secretary of the Miners' Federation has continued his attacks on the officials of the Trades Union Council for their action in ending the General Strike. Three members of the Council have replied to the Miners' Federation stating that they

were deceived in believing that Sir Herbert Samuels' proposal for the settlement of the mining dispute would be accepted by the Government as a basis for negotiations.

The publication of the correspondence between Lord Asquith and Lloyd George in regard to the recent General Strike is regarded as seriously consequential to the future of the Liberal Party. During the strike, a dispute arose between the two leaders over the creation of a "shadow cabinet" of Liberalists that would outline the party policy during the emergency. The differences of opinion culminated in a letter in which Lord Asquith severely criticizes Lloyd George for his utterances and his action during the strike, especially for his condemnation of the Government during the coal negotiations and of the Government responsibility for the strike. In his reply, Lloyd George defended himself against the charges and deprecated that his fellow Liberalists had acted in a way inconsistent with Liberal principles. The result of the dispute, it is declared in political circles, may be the enforced resignation of Lloyd George from the Liberal leadership.

**Hungary.**—On May 28 sentence was passed in the counterfeiting case. Prince Louis Windisch-Graetz and the Chief of Police, Emmerich von Nadosy, received each four years imprisonment and a fine of 10,000 gold crowns. Lesser sentences were passed upon other offenders. Notice of appeal, however, was immediately served on the part of the condemned persons, who were to be left at liberty during the intervening period. This was granted by the Court in the case of all excepting the two leaders just mentioned. The crime, it will be remembered, consisted in the forgery of 1,000-franc notes of the Bank of France, which first made their appearance in Holland and were traced to Hungary. Patriotic reasons for this deed were alleged in the trial.

**Ireland.**—According to press reports, Mary MacSwiney has been elected President of the Sinn Fein Executive Council in succession to Eamon De Valera. In our issue of April 17, on the authority of a special bulletin issued by Republican headquarters in New York, we stated that Art O'Connor had been elected to this office. This statement evidently was not correct and appears as one of the causes of complaint listed in the letters discovered on the person of Patrick Garland, an American citizen, arrested by the Free State officers on his disembarkation at Cobh. These letters purported to have emanated from Republican headquarters in the United States.

While amity has not been completely broken between Miss MacSwiney and Mr. De Valera in the conduct of their respective parties, it would seem that the divergence of opinion between them is increasing. In an article contributed to the *Irish World*, Miss MacSwiney declares (in reference to Mr. De Valera's proposal "to concen-

#### Dispute between Liberal Leaders

#### Sentence in Forgery Case

#### Miss MacSwiney Heads Sinn Fein

trate, not on the removal of the whole 'treaty' but of the oath of allegiance") that "This proposal has divided our forces—inevitably divided them—for to some of us it is wrong in principle, as well as futile and disastrous in policy." Nevertheless, Mr. De Valera has obtained enthusiastic support from the Republicans for his new party, the Fianna Fail.

**Mexico.**—The Rt. Rev. José Zarate, Bishop of Huejutla, was arrested in Hidalgo on the charge of violating the Constitution by protesting against the Government's enforcement of anti-religious regulations. The Bishop was brought for trial to Pachuca and on the journey was made to walk from Huejutla to Tulancingo, a distance of some miles. In the preliminary trial, held on May 26, he was sentenced to confinement in jail, but later on was released under bail of 5,000 pesos, on condition that he remain in Pachuca until the final trial.—According to a telegram from Vera Cruz, ten nuns were expelled from Mexico City and deported to Cuba.

**Poland.**—During the past week the situation arising out of the Pilsudski coup has been greatly clarified. The aims of the Polish Marshal are now sufficiently apparent.

On May 25 he for the first time received the American newspaper men. Asked what the object of his move had been, he answered: "I wished to register a moral protest. I chose the form of a demonstration of force after all other means had been exhausted." Against what was he protesting, was the next question. "Against the impunity of crime," he said, "in the State Administration, and against the slowness of the administration processes." There was an economic crisis, he explained, and the efforts of those who sought to work effectively were blocked; his protest was against useless politicians and immorality in government. Such, therefore, is his own statement of the provocation for his military coup. His next step is equally clear today. He means to set up a temporary dictator according to legal and constitutional methods. The soldiers have for this reason been sent back to camp. The President is to be duly elected and practically all power is to be legally concentrated in his hands. The position—it is of course presumed—will in due process of election be given to the Marshal. The Government of Premier Bartel, which vigorously promotes his aims, has outlined the dictatorial prerogatives it proposes to grant the new President, without explaining how he is to apply them. On this point, however, a reaction has set in among Pilsudski's own supporters, for the Liberals and Socialists in Parliament hesitate to give the *carte blanche* demanded, without knowing anything of the economic reforms to be carried out. Moreover, the one-year period which the Bartel Government postulated, during which Poland is to be governed without parliamentary interference of any kind, has now been reduced by it to eight months, and even this reduced period was rejected by the Socialists.

**League of Nations.**—With the acceptance of the sub-committee report on the program to be followed by the military, economic and technical committees in their investigations, the Preliminary Commission of the Disarmament Conference at Geneva adjourned until September. Representatives of twenty nations took part in these discussions which were intended to outline the scope of the Disarmament Conference, which may be held in 1927, and to specify the particular subjects on which technical information may be required at that Conference. Hugh Gibson, the American representative, told the Preliminary Conference that the United States was wholeheartedly committed to the ideal of world disarmament and that its representatives would assist at future conferences for this purpose. Summing up the work of the meetings just finished, Viscount Cecil stated that two advances had been made towards simplifying the problem of disarmament: that of specifying what is meant by disarmament and that of pledging the nations to submit definite proposals for disarmament.

During the second week of the Preliminary Conference, the French and British differences of opinion, as noted last week, continued to manifest themselves. It would seem that M. Paul Boncour obtained two important victories in support of the French contention that all the natural resources of a country should be regarded as potential war resources in any consideration on disarmament. In the first instance he persuaded the Drafting Committee to refer to two technical commissions the task of determining and defining the influence exercised on armaments in general by natural resources; in connection with this, he had a proposal adopted whereby, in the event of a Disarmament Conference, each nation would be permitted to submit definite information on its war resources and their justification. The second French victory came when the motion was passed to ask the League of Nations to consider what steps may be taken to define the aggressor and to accelerate action in the event of war or the threat of war. While these two successes are deemed important in emphasizing the French viewpoint, they have not materially weakened the British contention.

The latest details of the Eucharistic Congress Program will be set forth in our next issue by our special correspondent at Chicago.

Dr. Engelbert Krebs, D.D., Ph.D., Professor of Dogmatic Theology at the University of Freiburg, has written for us an enlightening article on Catholic theological studies in the universities of Germany today.

The interest in the Eucharistic Congress aroused among the Slav races is the subject of another article prepared for us.

Father Talbot will consider next week the Irish Free State in relation with its Northern neighbor.

By way of interlude to the series on the novel the Literary Section will carry an article by Scott Armstrong on Paul Dresser, the noted ballad-writer.

# AMERICA

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### States or Federal Districts?

WHEN President Coolidge signed that now internationally discussed order allowing State officials to be drafted as Federal officials for the better enforcement of the Volstead act, he stirred up the wildest storm of his career. The Senate forthwith resolved itself into a turmoil, even the Sahara-like Senator Goff of West Virginia protesting that the order went too far, and after a tumultuous debate, an investigation was authorized. In the House, Representatives Hill of Maryland and Black of New York took the action which might be expected, and throughout the country State Governors and the newspapers are conducting investigations mapped out on their own lines.

If the President signed this order after full deliberation, all confidence in his frequently expressed solicitude that the rights of the States must be preserved in their integrity would be forever forfeited. Coming so soon after his speech at Williamsburg, the act would be wholly inexplicable, except on the theory that the chief executive of the nation was blowing hot and cold as the political exigencies of the moment and neighborhood appeared to demand. But if the mysterious "spokesman of the White House" deserves credence, the truth is that the President approved the order "without submitting it to any special analysis," which probably means that his advisers represented the order as a simple measure presenting no particular complications, and that the President took their word for it. Such things are done daily by executives, but it is fairly safe to say that hereafter the "special analysis" will not be omitted whenever there

is question of an order even remotely connected with the Volstead act.

Only two Senators, Walsh and Borah, rallied to the defense of the order, but even their great abilities fell short. In referring to similar action by President Wilson eight years ago, Senator Walsh omitted to state that Mr. Wilson acted under authority conferred by Congress, and expanded to the limit under the compulsion of war. Senator Borah labored to show that there was no phrase in the Federal Constitution which plainly stamped the order as unconstitutional. Under a technical construction Senator Borah may be correct, although the view that the President has no such power since nothing in the Constitution plainly confers it upon him, may be argued with even greater force. But apart from technicalities, the spirit of the people is shown in the laws of many States which forbid their officials to hold positions under the Federal Government.

Senator Wadsworth points out that the President made a very happy mistake when he signed the order. It ought to convince him, as it has convinced an uncounted number of citizens, that there are unsuspected potentialities for evil in the Volstead act and the now frantic attempt to enforce it. "Why not wipe out the States at once," asks the Governor of New Jersey, "and make them mere Federal districts?" while other Governors threaten dire vengeance on any official who permits himself to be dazzled by a dollar-a-year Federal appointment. If, as is probable, calm and a deeper understanding of the folly of attempting to incorporate sumptuary legislation into the Constitution follow this storm, we can thank the President's advisers for raising it.

### Equal Rights for Women

THE International Women's Suffrage Congress is now in session at Paris. Whether or not the American branch of the Feminists has its representatives at the Congress or only "unofficial observers" is disputed; but in any case women from twenty-five States are on the scene. They beguiled the tedium of the voyage to Cherbourg by completing plans, the New York Times reports, "for their long-cherished hope—equal rights for women in industry."

What these ladies term "rights" others consider unnecessary and hurtful burdens. When Mrs. Sarah Conboy withdrew from the party some weeks ago, she dissociated herself from its social and economic views on the condition of women in industry, by stating that most of its members had never done a hard day's work in all their lives. She was at once made the object of recrimination and abuse, but no one can deny that Mrs. Conboy's knowledge of women in industry was obtained at first-hand. Because she is well acquainted with the pain of bending over a machine to weave rugs and carpets from sunrise to sunset, she is not disposed to accept the dogma of Miss Doris

Stevens, whose other name is Mrs. Dudley Field Malone, that the law should accord women no protection which it does not also extend to men. "We want equal rights for women in industry," Miss Stevens told an interviewer in Paris, "and the elimination of special labor laws." As one of the laws which Miss Stevens marks for destruction forbids women to work in the mines or in steel factories, it is reasonable to admit that Mrs. Conboy is justified when she calls on Miss Stevens to dig coal in a Pennsylvania colliery, and invites Mrs. O. H. P. Belmont to show what she can do with a cupola in one of Judge Gary's most sanitary establishments. Somebody must do this work, and if men and women must be treated alike, there is no reason why Miss Stevens and Mrs. O. H. P. Belmont should claim exemption.

Except the reason that they are women, and it may be supposed that the justice of this reason will long be respected. Whatever the extremists may say, women are not men and most men are not women, although a few—generally found near the camp of the Women's National Party—are, to speak bluntly, old women in trousers minus the wisdom which old age usually brings.

#### Is Bigotry on the Wane?

FROM time to time the question is raised, "Is religious bigotry decreasing in this country?" Perhaps the answer will be dictated by the environment in which the respondent finds himself. One would prefer to believe that this hateful manifestation of an ignorant or degraded mentality is really on the wane, and if the entire country be considered, perhaps the sum total is smaller than it was a few years ago.

Yet it is impossible to escape the conclusion that there is far too much bigotry in the country for the country's good. Some months ago an educator of note, Dr. W. E. Chancellor, reporting the virulent anti-Catholic feeling in certain sections of New England, asked whether it would not be well for one of the great parties to nominate a Catholic for the Presidency, thereby testing out once for all the whispered assurance of the professional politician that a Catholic can never be President. Dr. Chancellor spoke for many as open-minded as himself, but the plan would be of dubious value. The day in which men are chosen for office because of religious affiliation, or lack of it, would bring disaster. When we begin to send men to Congress or the White House, not because they appear to possess the necessary qualifications, but because they are Methodists, Jews, Catholics or atheists, we may as well give up all hope of a decent or even of a tolerable form of government.

Are we drifting toward that day? At a recent dinner in New York Mr. Stuart D. Gibboney, president of the Jefferson Memorial Foundation, disclosed an instance of the survival of bigotry that is disquieting. As the Governor of the Empire State and a man

who has administered many public functions with singular success, the Hon. Alfred E. Smith commands attention and respect not only from his party but from the great body of American citizens, while as a Democrat he occupies a high position in the counsels of that political organization. On all counts, it was fitting that he be invited by the Foundation to speak at the Monticello gathering on July 4. Yet "an avalanche of protests from religious fanatics throughout the country," said Mr. Gibboney, "was evoked by this announcement." Mr. Gibboney received about a thousand letters; the Governor himself nearly 4,000; and thousands of circulars exhibiting "a pernicious propaganda hardly credible in twentieth-century America" were mailed to colleges, universities and patriotic societies. The incongruity of attaching this performance to a celebration in honor of Thomas Jefferson did not occur to the fanatics, nor did they allege any reason why Governor Smith should be considered unfit to take part in a meeting commemorating the one hundred and fiftieth anniversary of the Declaration of Independence, except the fact that he is a Catholic.

Is bigotry decreasing in the United States? We should be happy if it were possible to give an answer in the affirmative.

#### The Chicago Labor Unions on Calles

THE attention of readers of AMERICA has been drawn to the indifference of the American Federation of Labor to Mexico, where under the color of law, the most sacred rights of man are shamelessly violated. Is this indifference to be traced to the Federation's ignorance of conditions south of the Rio Grande? Or is it due to a belief that any constitution or code of law which purports to favor the trade-union movement is by that fact perfect? Some day the historian may be able to answer. At present, although the connection of the Federation with Mexico began under the presidency of the late Samuel Gompers, the autobiography of that leader will be searched in vain, if the inquirer is seeking the real facts in the case.

Probably the Federation now realizes the ineptitude of its position of indifference. No association can plead with convincing eloquence for the rights of men in one country, and enter into amicable relations with another country which persistently violates these rights, and, indeed, denies that they are rights. And into this position the American Federation is being gradually forced. Men who hold property, or educate their children, or worship Almighty God, under a Government founded on the principle that property, parental, and religious rights are at best mere concessions which the Government may at pleasure revoke, are not free men but slaves. What the American Federation hoped to gain for the laborer in Mexico by refusing to condemn the Mexican tyranny is beyond conception. The Government which takes a

man's property from him because he is a clergyman can just as easily disposes the laborer who has built himself a cottage. It has no respect for rights, either to property, to a living wage, or to decent conditions for the workingman, because in its view man has no natural rights, but only concessions from the Government.

It is encouraging to note that the trade unionists in this country are beginning to condemn the Federation's absurd position. On May 21, labor officials representing every large union in Chicago met to draw up a resolution of protest to President Calles. "Acting on instructions of a meeting of the Chicago trade unions," the protest reads, "we are sending you this protest against the Mexican Government's attitude in denying its people the right of religious worship. It is the belief of those attending this meeting that practically all the religious agitation now going on in Mexico can be traced to Communistic sources. This belief is substantiated by authentic data gathered by conservative labor leaders in Mexico City and in other parts of Mexico.

"The American labor movement is interested in the welfare of the Mexican labor movement; this being evidenced by the fact that some 300 American labor delegates made a trip to Mexico at your invitation to attend your inauguration. It can be safely said that seventy per cent of those making the trip would have refused had they known then the attitude you were later to assume on the question of religious freedom. We hope this message will awaken you to the fact that the American labor movement is not in accord with the Mexican Government's anti-religious policy."

The Chicago Federation of Labor has done well, and it is to be hoped that this is the first of a series of protests to bring home to President Calles that the American worker is not the dupe which the Mexican politicians would represent him to be. He knows well that what Calles would style law is tyranny, that the Government which persecutes Catholics for worshipping Almighty God according to the dictates of conscience is not a Government which the laboring man can trust. He has too much at stake. As Leo XIII pointed out in his Encyclical on the Condition of the Working Classes, it is the poor man who is entitled to the special protection of the government when his rights are called in question. But what rights will be protected by a Government which by force of arms destroys freedom of religion?

#### Why Go to College?

**A**N excellent pamphlet entitled "Why a Catholic College Education?" has been issued by the National Catholic Welfare Conference. It makes good reading for all who are interested in the welfare of education as well as for Catholics. As the season for the high-school commencement is at hand, we would suggest that a copy of the pamphlet be given to every graduate, and that the authorities arrange to pre-

sent it to the high-school seniors next September for study and class discussion.

In the absence of specific data, it would be rash to speak too boldly, but there seems reason to believe that we Catholics are not sending as many boys and girls to college as we should. Our sluggishness in this respect should be shamed into activity by the example of the Jews who to the dismay of the so-called Nordics, are beginning to constitute a large and influential element in the secular colleges and universities. Their representation in these institutions is far above their proportion to the population.

But too many Catholic parents are unwilling to make the sacrifice that is necessary if their children are to enjoy the opportunities of a college education. The "business colleges" of every large city are filled with Catholic boys and girls who after a few months will go into the mercantile world and begin to earn a salary. In far too many cases, this is a short-sighted policy. The initial income is welcome, but it is secured by sacrificing the future. It is quite true that not every boy and girl is capable of profiting by four years at college, but we fear that we are annually suffering an irreparable loss in many young people well qualified for higher studies but deprived of the chance. It is indeed a topsy-turvy world in which parents refuse to continue the education of their children on the ground that the price of gasoline and tires is continually increasing.

One of the strongest sections of the pamphlet discusses the excuses sometimes alleged by Catholic parents who send their children to the secular college or the State university. Parents must not be allowed to suppose that efforts of the most zealous chaplain or the activities of a flourishing Newman Club can function as an adequate substitute for the religious instruction and training which are the very life of the Catholic college. "The presence of a Newman club at an institution does not warrant a Catholic parent thinking for a moment that the religious needs of his child will be as well cared for as in a Catholic college." Nor should it be forgotten that at the secular institution the student is free to neglect, should he so choose, the very existence of every facility which may there be afforded for the practice of his religion. The Newman Club and other agencies which work for the spiritual welfare of the student do not and cannot serve a satisfactory substitute for the Catholic college. If they could

a seal should be placed on the door of every Catholic college in the land, for they would be no longer necessary, and their continuance would be a needless drain on the financial resources of our people. The place for the Catholic student is in the Catholic college.

It would be indeed deplorable were the presence of any Catholic activity at a non-Catholic college be misused as a lure to draw Catholic boys and girls away from the Catholic college. "Every Catholic child in a Catholic school" is a sentiment which should not be restricted to the grades or to the high school.

## Shall We Go to Chicago?

EUGENE WEARE

*Special Correspondent for AMERICA*

SHE protested that I ought not to go but I went. I wanted to see for myself the whole thing as it is now and contrast the present situation with certain predictions that I ventured to make some five or six months back in the columns of this review. I was anxious to note and to mark the progress which has been made with reference to the plans and proposals for the Eucharistic Congress which is to be held in Chicago beginning on June 20. She protested, fretful lady, that in Chicago I might get shot. She reads the daily papers, it seems, and has noted that almost every day they shoot somebody out there before breakfast. But I was set upon going and I went, despite her protests. Now, I am happy to record, that, though I have wandered about the city at all hours—chiefly those before breakfast—I still walk clear-eyed and sound.

The fact is that much of this talk you hear about gunmen in Chicago is grossly exaggerated. The city of Chicago, instead of being a sort of armed camp where everybody goes about with a pistol concealed upon his person and minded to shoot on the slightest provocation, is really about the tamest spot on this earth. Most parts of Chicago are like the streets of Philadelphia where nothing ever happens except on Hallowe'en and the morning of New Year's Day. The Chicago people are a quiet, steady-going crowd, industrious and progressive. The gunmen you read about belong to a kind of closed corporation wherein all the shooting is done within the family circle and without any reference to, or association with, those on the outside. These gentlemen only *appear* to be more numerous than they have any right to be. There are certain newspapers in Chicago seemingly laboring under the conviction that vicious murder needs to be played up.

At any rate I have not been shot, at least, not yet, and besides I have had an opportunity once again to meet that splendid group of Chicago priests who are about the business of staging the first international Eucharistic Congress to be held in the United States. Once again have I been permitted to visit behind the scenes and to see for myself all that is transpiring there by way of preparation for the glorious event.

And now, on the eve of the opening of the Congress I wish to restate all that I ventured to put forth in these columns five months back. The plans for the Congress have advanced tremendously. All that they promised to do when first I came here has been done and done well. Nothing seemingly has been left undone that might add to the safety, comfort and pleasure of those who will journey to Chicago for the Congress. As these lines are

written the stage is all set: the lights have been dimmed; the overture is finished; the curtain is about to be raised. If the resultant pageant is not the most outstanding religious triumph of a century it will be only because human hands, tireless effort and genius of an extraordinary quality and fiber are powerless to make it so. Everything that is humanly possible has been done in order that this magnificent demonstration of faith in honor of Christ in the Eucharist may be worthy of Chicago and America.

I have been tremendously impressed with the work of the committees in charge of the plans for the Congress. Their task has been an enormous one, and fairly staggers the imagination, but these Chicago priests, and laymen, too, have faced the issue squarely and without any effort to evade or equivocate. Theirs is the task to receive and properly care for the greatest influx of people that has ever come down upon any city anywhere, and they are ready. In the matter of suitably housing these hundreds of thousands of people who will journey to Chicago for the Congress, an accomplishment has been wrought that is almost miraculous. Despite the fact that they now know that it is more than likely that the population of this second city of the nation will be increased over night by almost a million souls, they have ready and on call additional accommodations for almost 130,000 people. This means that the great army of the *eleventh-hour-ites*, who make up their minds to risk the journey to Chicago without having previously obtained reservations, will be taken care of promptly upon their arrival in the city.

In the matter of food, too, what looks very much like an astounding feat has been performed. The Commissary Committee stands ready at this writing to provide at least two meals a day for every pilgrim to the Congress, irrespective of what food is secured in the restaurants, hotels and cafes in the usual course of business.

It is the same with the matter of transportation to and from Chicago during the days of the Congress. A special reduced fare—the rate which most railroad executives insisted for several months could not be granted—has been established. Generally speaking, this rate may be set down somewhat in this fashion: If you live west of an imaginary line drawn from Buffalo through Pittsburgh to Wheeling, West Virginia, and are willing to travel in an ordinary day-coach, you may make the trip to and from Chicago upon the payment of a one-way fare. In other words, you pay a one-way fare for the round trip, providing you ride in a day coach and live west of Buffalo, Pittsburgh or Wheeling. If, on the other hand, you travel in a Pullman car you must pay, either the one-way fare

plus 15 per cent of such one-way fare, or, the one-way fare plus one-half of the one-way fare, the exact amount that you pay being dependent upon the point at which you start your journey. East of Buffalo, Pittsburgh and Wheeling—the territory along the Atlantic seaboard—calls for a fare for the round trip of a one-way fare plus one-half of the one-way fare. This rate holds good whether you ride in a Pullman berth or not. To secure this rate from the East it is necessary that you secure beforehand a *validation certificate* bearing an imprint of Monsignor Quille's signature and certifying, among other things, according to the best methods in vogue in the best railway circles, that you are a fit and proper person to obtain the reduced fare. These validation certificates have been distributed through the Diocesan Secretaries in the various dioceses of the East and may be obtained from them or at your local Chancery Office. *These validation certificates are necessary only from the points in the East.*

Now, it must not be understood from anything that has been set down here that the task of the Congress committees has had to do solely with the practical or material problems. In addition to all these, the very important spiritual aspects of the Congress have been provided for in an admirable fashion. The plans are all completed for that part of the program which, in the estimate of Cardinal Mundelein, is easily the most important feature of the undertaking. It will be recalled that when the announcement was made that Chicago was to play the host to the XXVIII International Eucharistic Congress, His Eminence promised Our Holy Father a *Spiritual Bouquet of a million Communions*. The committee having this task in hand has vigorously pursued a campaign in its support. Arrangements have been completed whereby the hearing of the confessions of a million penitents will be expedited and the distribution of Holy Communion on the first day of the Congress in all the churches of the archdiocese facilitated. It is expected that 3,000 extra priests will come to Chicago a few days before the day set for the formal opening of the Congress to help out in this glorious undertaking. These priests will be provided for, in most instances, by the local clergy of Chicago who have put on their best "bib and tucker" for the occasion.

The ceremonies and deliberations of the Congress, too, have been carefully planned and provided for. The program of the various general and sectional meetings is the most astounding document of its kind this writer has ever seen and will bring together on one platform at Chicago a group of church dignitaries, statesmen, scribes, scholars and students the like of which will be worth going miles to see and to hear. Indeed, it may well be said that the program of the XXVIII International Eucharistic Congress will show the most outstanding group of churchmen and scholars which has ever been assembled in this country. Something touching more intimately the various sub-divisions of this program will be set forth in these columns next week.

But, above and beyond all else, it should be emphasized that the Eucharistic Congress at Chicago will provide an

opportunity for a demonstration of faith among American Catholics the like of which we have never had before. It is an opportunity to manifest publicly our Catholic love, fealty and devotion to Christ in the Blessed Sacrament and it is certain to bring down upon this nation a torrent of blessings from the hand of Almighty God. To participate in this demonstration may entail sacrifice of time and labor and money. It will, unquestionably, call for some little inconvenience in travel and, perhaps, in comfort. But it is the great challenge to our boasted love and devotion to the Blessed Eucharist. It seems to me to be a time when those of us who love the Silent Prisoner of the Tabernacle ought to stand up and be counted in His Presence.

I seem not to be able to dismiss from my mind the spectacle of the tragedy of soul and heart which will be for those who might have participated in this glorious tribute to Christ but who, for one reason or another, remain away. I wonder how such a one, in the years that are to follow after, can boast of his love for Jesus in the Eucharist in the face of his dereliction!

### Military Diplomacy\*

WHEN Chile and Peru decided to settle their long-standing and bitter dispute over the eventual ownership of the provinces of Tacna and Arica by arbitration instead of by diplomatic recrimination or bellicose reprisal, it was hoped that an equitable disposition might be made. The United States permitted its President to act as arbitrator. A plebiscite was decided upon so as to apply the principles of self-determination of territorials, a principle that had been loudly proclaimed by President Wilson, and was inserted into this South American dispute in the very able brief written for the arbitration by Robert Lansing, Mr. Wilson's former Secretary of State.

It is not always certain that the decisions of arbitral tribunals will be accepted, though in the majority of instances, such decisions usually are accepted. Difficulties arose in Tacna-Arica. After a time General Pershing, appointed United States Commissioner on the ground, called for assistance from his home Government. He asked for and secured the services of seven officers of the Army, one from the retired list and six from the active list, one of these even traveling back from foreign service in Hawaii to help his old chief out of perplexities south of the equator.

Now that General Pershing has become ill, and a successor must be chosen, the Washington administration has decided to send in his place another officer of the active list, Major General William Lassiter, now commanding the Panama Canal Department.

Two considerations enter into this matter. The first is the fact that in the view of higher authorities, the strength of the Regular Army of the United States is insufficient in enlisted men and officers for the accomplishment of the tasks set for that force by the National Defense Act of 1920. Annual reports of the Secretary of War for years, pronouncements of successive Chiefs of Staff, and decla-

\*By an Army Officer.

rations of leading publicists have indicated a definite need of a greater military personnel in the permanent establishment. And now, officers of the Regular Army, already short of help, are torn from their proper duties to do work that should properly be performed by members of the State Department or by civilians prominent in international administrative circles. When the Peace Conference was on in Paris, the American Government found no difficulty in securing the services of collegians and conspicuous citizens, and the question arises as to why they cannot be found for this work, instead of making further inroads on the strength of the fighting forces.

For what do the American people maintain their army, for the maintenance of national protection, or as the gunmen of diplomacy and the big-stick wielders of Secretaries Hughes and Kellogg?

Next confronting the observer is the effect of such a course of action upon our Latin-American neighbors. There was an arbitration once between Panama and Costa Rica, which Panama was loathe to accept. There were invasions of territory. There was interference by American gunboats in the neighborhood of Almirante and Bocas del Torro. Finally a force of U. S. Marines marched on to a battleship and set sail for the Isthmus, and Panama decided to accept the Loubert-White award and to hand over the Coto region to Costa Rica as the arbitral boundary determination required. Latin America saw the propriety of amicable settlement, but shuddered to see the force of "Yanqui" armament used to impress the opinions of Washington upon the Latin-Americans. And now, a seemingly just method of procedure—decided upon, however, by the President of the United States—is to be put into execution by military men from the United States.

Latin-Americans have not the same view of military personnel that we have. In those countries there is not the splendid disassociation of the soldier-mind from partisan politics and personal ambition in national affairs that obtains in the United States. In those countries there is no such tradition of accomplishment of huge undertakings by officers such as the things done by Gorgas and Goethals in Panama, by General Wood and General Crowder in Havana, and by General Wood in the Philippines. In these countries there is not the fine impartial spirit of regular troops on occasions of domestic difficulty which has been displayed in the sovereign States of the Union. Soldiers there are not people apart, but are looked upon as agents of particular partisan views. The introduction of American Army active-list members into diplomatic disturbances in Tacna-Arica is sure to be interpreted in many quarters as an attempt to impress the will of the "Colossus of the North" upon Chile or Peru.

General Lassiter is a fine, far-sighted and level-headed individual. He never lost his poise amid the wealth of extravagant statements issued during the World War as to the expected accomplishments of the American Air Service overseas, statements which General Pershing remarked coolly and positively were not substantiated by the facts. He it was who—with General Wells of the War Plans Division of the General Staff—initiated the making

of recommendations as to the needs of the country in aviation more than two years in advance of the fervid Air Service agitation. He will do his job in the typical army style, thoroughly and sensibly, and with justice, as will the several undoubted experts in international law and civil administration drawn from the army to assist in the work—one even drawn against his will from advanced professional studies at a service training center. The problem is not as to what he will do and how he will do it. The problem is what the Latin-American will say of him and his active army status, and what the American people will say of their much-needed and skilled officers being taken from their military duties to do the work of the State Department.

### THREE LOVERS

*"To what purpose is this waste?"*

With smell of roses and of springing sod,  
June runs across the valleys. Wildly sweet  
In her mad love of Thee her God, she pours  
Her perfumes at Thy grateful feet.

Mad from the raptures of June's life and love,  
I fill my heart with beauty's warmth and truth;  
And then—to purchase pain—I break my heart  
At the uncaring feet of Youth.

And Thou, from Thy grief-shattered Heart, dear God,  
Vessel of loveliness, living and sweet,  
Mad from Thy questing love of me, dost pour  
Thy life-blood at my heedless feet.

SISTER M. ELEANORE, C.S.C.

### FIDELITY

I have lost love of many things  
But not my love for singing springs,  
For the cold beauty of the dawn,  
The diamond dew on field and lawn,  
The laughter of the sea and sky,—  
Nor shall I lose it till I die.

I have lost love of many things  
But not for yonder lark that sings  
Above the swaying golden wheat,  
Nor for the little furry feet  
That slip past frightened in the dusk  
Amid the scent of rose and musk.

I have lost love of many things  
But not for all that twilight brings,  
The tender silver of the moon,  
The folded flowers asleep, asworn,  
The golden peace upon the sea,  
The faithful stars that patiently  
Keep watch above the slumbering earth  
Nor vanish till the new day's birth.

I have lost love of many things  
In my long lonely wanderings,  
But not for those dear gifts that fall  
Into the humblest lives of all,—  
The rain, the sunshine, and the days  
Filled full of work and prayer and praise,—  
The pageant of the sea and sky,—  
Nor shall I lose it till I die . . .

ISABEL C. CLARKE

# The Outlaw Amongst Nations

FREDERICK J. ZWIERLEIN

A RECENT writer censures the Catholic Church administration in Mexico for preferring "Huerta and de la Huerta to revolutionary leaders like Morales, Juarez, Madero, Carranza, Obregon and Calles." If he had carefully studied the evidence on revolutionary Mexico in the "Rosalie Evans Letters from Mexico" and in the correspondence respecting the withdrawal of the English representative at the British Legation, he would have had no temptation to make such a judgment upon the situation in Mexico as is implied by his statement, at least as far as that impious triumvirate is concerned—Carranza, Obregon and Calles. Both these sources of information have just been published by Mrs. Caden Pettus, whose sister, Rosalie Evans, was assassinated at the instigation of the godless and revolutionary Government which is crushing poor Mexico today. Mrs. Pettus did this in the hope that sufficient public opinion might be aroused in the United States and might be expressed through the Government at Washington to free the civilized world from this outlaw Government amongst the nations of the earth. This is a duty which we owe to Mexico, to ourselves, and especially to outraged Europe, in virtue of the Monroe Doctrine, as the rights claimed thereby impose also corresponding obligations. Now what is the truth about Mexico?

There is an old saying that against a fact there is no argument. Now the assassination of Mrs. Rosalie Evans at the instigation of the Mexican Government, with all its attendant circumstances, is precisely such a stubborn fact, throwing a flood of light upon the true character of the revolutionary movement in Mexico, that no amount of argument in the interest of an insidious Mexican propaganda can disguise its principles, subversive of all religious, moral and social obligations.

When Mrs. Evans was left a penniless widow in the United States by the death of her husband in Mexico City, November 24, 1917, there was nothing left for her to do but to return to reclaim their property which they had been forced to abandon years before when revolutionary chaos began to reign in that afflicted country.

Meanwhile, revolution had succeeded revolution in Mexico. Madero had been assassinated February 23, 1913; Huerta had been forced out of Mexico by the United States support of Carranza and died in prison at El Paso, Texas, in 1915, where he was held on an alleged charge of conspiracy to violate the neutrality laws of the United States. Carranza's rise to power is a record of crime that has not been surpassed, even in the old French Revolution of over a century ago or that of Soviet Russia of the present day.

It took six months before Mrs. Evans could begin to grasp—at least so she confessed—"the utter demoralization of society" and act accordingly:

I knew from the start that the subtlety of the serpent was

needed. Had Harry [her husband] come down here [Puebla], by now he would have been shot or worse deceived than I, for "hypocrisy is the only evil that walks the earth veiled." Nothing describes men here better than Machiavelli's *Florence*, such incredible rascals and villains, with here and there a disinterested character like Dante, standing forth. Men are doing now what a few years ago they would not have been capable of.

Under the circumstances it is not surprising that Mrs. Evans found herself face to face with a system of graft on the part of the military and civil authorities, involving even the Governor of the State of Puebla, in whose jurisdiction she resided, who all had the Indians rob her so that they might rob the Indians of the major share of the produce of her land, provided the bandits from the mountains did not first steal the spoils.

In despair at all the duplicity and treachery she encountered for almost a whole year, she finally made a dramatic appeal for justice to the Secretary of the Interior, Berlanga, the brains of the Carranza Government, when he happened to be staying at the same hotel as she in Puebla. Mrs. Evans almost frightened to death both him and his council. She had appeared so suddenly in the room that they seemed to fear she might act anew the part of Charlotte Corday, who stabbed to death the bloodthirsty French Revolutionary Marat in his bath with a knife she had concealed in her bosom. Berlanga, nevertheless, recognized her claims and had her fully reinstated in possession of the land and its produce by order of President Carranza himself. Despite an occasional outburst of trouble, she managed to hold her farm without much disturbance while Carranza was able to maintain his power, although this fact did not blind her mind to the criminality of his administration. For upon his fall, she wrote her sister, Mrs. Daisy Pettus, May 7, 1920:

Last night Carranza, my enemy Cabrera, Governor of Puebla, and all his followers, left with bars of silver and loot from the churches. They say the diplomats got them off, telling the victorious party led by Gonzalez that only in that way would they win the virtuous Wilson recognition. It hardly seems fair to let them escape, after four years of robbery and murder, without punishment. But then the new men are just the same—maybe not quite. They at least have been out pillaging for themselves, and so have been exposed a little. Carranza, the old hypocrite, and Cabrera simply sat at home in great luxury and thought of laws to rob the people.

No one could describe the situation any better. In fact, Carranza's Constitution, the present fundamental law of Mexico, is proving to be precisely of the villainous character Mrs. Evans charged against all his legislation—especially in its execution against the Church and against foreign investments, great and small, in Mexico today. She showed equal astuteness in the other judgment that the new revolution meant no change from rule by criminals except that "the long dreaded bandits are now the government." She herself wrote this, but it took some years before Mrs. Evans came to realize the full significance of this fact.

With the help of Mr. Cummins, who was in charge of the British Legation—Mrs. Evans had become a British subject by her marriage—she was able to get government protection from President Obregon that enabled her to fight off the attacks of the Bolshevik agitators who had strongly infected four of her five Indian villages with the notions current in Soviet Russia. This guerrilla warfare had made most of the places about her give up, as they had no support.

This meant the elimination of the best people from the countryside, which was thus surrendered to a native Indian population which needed more than Bolshevik tutelage in order not to relapse into barbarism. The only effective power in Mexico able to do the work made the attempt, as Mrs. Evans wrote her sister, December 28, 1920: "You know that there is a great Catholic revival in Mexico, to try to stem the Bolshevik torrent and all those lovely Christian legends and church feasts again are being emphasized."

If the Catholic Church had been allowed to do its work for the Indians, there would have been no chance for the radical Socialist revolution to take possession of the tremendous mass of the peon population of Mexico, and so the powers of darkness had already marked for destruction this great conservative force by the impious provisions of the Carranza Constitution. This deprived Religion of freedom of worship, of property, of education, of charity, and of person—fundamental rights without which liberty is inconceivable in the mind of every right-thinking American citizen.

The work of destruction was left by Obregon to his successor, Calles, the President actually ruling Mexico today, whom Mrs. Evans saw elected at the ballot box by force of arms in the Summer of 1924. She had heard him make a speech in Puebla about December 6, 1923, and advise killing the *hacendados*, proprietors of farming estates, but Mr. Warren, who had been one of the commissioners for the recognition of Mexico and then was the American ambassador to Mexico, claimed that he was a reformed and different Calles, who would "give us all guarantees and prosperity." When Mrs. Evans told this to Don Ignacio, he answered with a wise Spanish proverb that fits the Calles administration exactly, as recent events have proved: "It will be strange if the devil shall put the Church in order." Calles has made every effort to strangle the Church, and when his victim dares to make an outcry, he has his minions in Mexico and in the United States falsely accuse her with meddling unduly in politics. The alien land and property laws recently enacted on the basis of the Mexican Constitution have been such that Mr. Kellogg, our Secretary of State, has had to warn Mexico that these laws are retroactive and confiscatory.

By the time of the election of Calles, the enemy's net was closing about Mrs. Evans. Even during the presence of the American Commissioners to discuss the question of Mexico's recognition by the United States, President Obregon had dared to publish, July 15, 1923, his order for the complete confiscation of her estate, which was

sufficient to legalize it in Mexico. Mrs. Evans feared that the commissioners would sacrifice the smaller land holders, and it looks as though the Mexican diplomats understood how to assess at their true value all the fine speeches of one of the Commissioners in behalf of Mrs. Evans, as they nevertheless obtained the coveted recognition of the United States Government. Mrs. Evans threatened to appeal to the civilized world if Obregon dared to have the order executed, but towards the end of the year she had reasons to believe he had caused armed men to sack and burn her house on the estate. Mrs. Evans retaliated by a campaign of publicity in the United States and England, which with Obregon's need of arms and money from the United States to put down the de la Huerta revolution, delayed the final action of the Mexican Government. Throughout all the trouble, Mr. Cummins, in charge of the British Legation, proved to be a persevering and effective help to Mrs. Evans in her great fight, and so the Mexican Government dismissed him ignominiously to get him out of the way.

This broke off all diplomatic relations with England, which had never formally recognized the Mexican Revolutionary Government. The British Government asked that the American representative "take appropriate measures to safeguard the archives and property of the Legation." The State Department at Washington sent a note declaring "that the United States Government will be glad to extend appropriate good offices in relation to British interest in Mexico," and that "the United States Ambassador at Mexico City has been instructed to that effect." This was Mr. Warren. He was no Brand Whitlock and failed Mrs. Evans utterly in her hour of need. She had been reinforced by a gallant young American, Mr. Dashiell, from San Antonio, Mexico, and with rifle and pistol they had held off the armed agrarians that a single word of Obregon would have dispersed, as it always had done when it was given in the past. Mrs. Evans did not feel that in conscience she could allow Mr. Dashiell to sacrifice his life for her, and so she informed her sister, July 31, 1924, that she had sent him for good back to Mexico City. Two days later she was ambushed by the agrarians in returning to her estate from the neighboring town of St. Martin. From a distance of thirty feet they riddled her with bullets, and she fell dead to the floor of her carriage, her long hair twisted in the wheels until she was partly scalped. Thus she became a martyr to a cause, which she had once described in these words:

This has been like a sacred crusade. I did not mind dying the minute I won out. My hope has been that the final result of the fight might be the establishment of a moral administration in Mexico. If that can be done and the political life of Mexico be somewhat purified and the continuance of injustice and oppression be prevented—even if only to a relative degree—I shall regard my life as well spent and well given—if I lose it I must.

Rosalie Evans fought, suffered, and died to save civilization in Mexico. Although British by marriage, she was American by birth, and every red-blooded American, man or woman, ought to move heaven and earth to see that Rosalie Evans did not fight, suffer and die in vain.

## A State in Its Infancy

FRANCIS TALBOT, S.J.

(This is the third of a series on present conditions in Ireland)

AS I begin this article I am dismayed by two bulky heaps of documents, statistics, opinions, conclusions that are piled upon my desk. Loosely labeling them, the large envelopes to the right contain evidence that the Free State has an eminently efficient Government, while the packets to the left give testimony that the country is fast going to ruin under a muddled and meddling set of Ministers. Properly arranged and printed in their entirety, these two voluminous heaps would fill a comfortably large book. It is, then, a difficult, a disagreeable and a dangerous matter to compress a large book of data into a brief article of general conclusions. Moreover, in respect to every single, minute item of Irish life there are two sides, and then a hundred other sides. Unless these one hundred and two sides are properly evaluated, there is danger of misinterpreting conditions in Ireland. As a further note to this extended foreword, I must add that I draw no comparison, even implicit, between what Ireland is now and what Ireland might have been under an independent Republican Government. That would be interesting theorizing, but this paper is limited to tantalizing facts.

Since the present Government under Mr. Cosgrave is constitutionally drawing to a close, this survey of conditions might be regarded as a review of the first permanent Government under the Treaty. Because memories of the killings and burnings that ushered in this Ministry are still fresh in their minds, most Irishmen on this side of the water anxiously inquire of a returned visitor, "And are they still fighting?" or "Is it safe to travel in Ireland?" They are not and it is. The crime record is comparatively very small, the soldiery are used to ornament the streets, the constabulary is bored by inactivity, the roads are unmolested, the trains are running on a schedule too exact for the tardy traveler, the shadow of the gunman no longer darkens the land. Ireland from sea to ocean, to Northern boundary and beyond is peaceful and orderly.

While the era of hysteria has happily passed, it has given place to a period that is not without its danger. Over the whole country there is a pall of apathy, of listlessness, almost of discouragement. This is not surprising in view of the past ten years of fever. A man who has struggled through many days of pneumonia cannot rise from his bed the day he passes the crisis. No more can a nation. It must be patient during the years of convalescence and weakness. In addition, Ireland is disillusioned. Just a few years ago it was ambitioning a complete freedom from the old oppressor, it had roseate hopes of prosperity and happiness when it should come into its own; it did not realize then, as now, that the rebirth of a nation is a slow process of suffering and sacrifice, that the fruits of victory are not for the generation that bled

and died but for the children yet unborn. For many years to come, Ireland cannot expect to be a strong and virile power.

Money is assuredly the root of all evils, but lack of money is the source of Ireland's. I cannot now do more than name the principal phases of the fiscal problems of the Free State. Through the Boundary Agreement of last December, a beginning was made possible for the disentangling of the Government finances. The Free State was relieved of its liability for a share of the national debt of Great Britain, war pensions, etc., but it assumed responsibility for compensations for damage committed during the war in Ireland. The national debt is the smallest in Europe; it amounts, including the internal loan of ten million pounds, to something in excess of fifteen million pounds, that is, sixty per cent of one year's revenue. In addition, the Government has stated its readiness, presumably, to honor the American Republican bonds, totaling about \$6,000,000, now tied up in litigation. It feels itself strong enough to project the floating of new loans for covering the so called abnormal or non-recurrent expenditures. In many respects, the fiscal condition of the Free State is satisfactory.

Difficulties in other financial matters, however, are vexatious. Any compressed statement of these, such as that to which I am limited in this article, lays itself open to serious criticism. For example, I state the bald fact that the Minister of Finance has not yet succeeded in balancing the budget. Some one or several of my readers will immediately contradict my statement by declaring that, if one takes into account the non-recurrent expenditures, the budget has been substantially balanced for the past two years. The same conflict of opinions and statistics exists in regard to government expenditures and taxation, and particularly to the trade balance about which I shall speak in a moment. Government expenditure, both normal and abnormal, appears excessive to those who follow the lead of the *Irish Independent* which is insistently demanding drastic governmental economy; but when other important factors are considered, for example, that the Free State in its administration is one of the most highly centralized governments in Europe, the national expenditure may not appear to be so inordinately excessive. Again, taxation is said to have reached its highestmost limit (the average rate, I believe, is ten pounds per head); it has been applied in so many ways, through income, property, corporation, luxury taxes and the like, that the taxable capacity of the population is held to be exhausted; but reports of Government experts tell a different story that is not so distressing, despite the fact that the taxation burden has been further increased by such demands for payments as those coming from the land claims and the damage claims for destruction during the "troubles." In this matter of the

budget, expenditure and taxation, the Government in its desire for financial rehabilitation was faced with a dilemma; either, it might stabilize its credit immediately and thus burden the present generation, or, it might lessen the imposts at the risk of jeopardizing its financial position before the world. It followed the line of most resistance; it made the people pay, it established its credit. At present, the Free State, if it so wishes, can borrow in New York at practically the same rate as Canada can, and the credit of Canada is of the best.

Not less complicated and thorny is the question of the adverse trade balance, especially of the last two years. One set of economists points with a gesture of despair at the cold figures which show that Irish imports are far in excess of exports, and that both have diminished during the past year. Another set cautions the inquirer to remember the "invisible" exports and imports: "Have you taken into account the twelve million and more pounds that annually come into Ireland from her foreign investments, the three million and more pounds that come from her children that have emigrated, etc.?" And thus, endless discussion might be inaugurated about the stringency of available capital, about the capacity and conduct of the Irish banks, about every phase of the financial situation. There would be champions to combat the assertion that trade has diminished, that industry has declined, that agriculture and cattle-raising have suffered serious depressions, that the cost of living is very high, the rate of wages low, the amount of unemployment great. As they stand, these assertions are true but for a true understanding of the Irish situation they must be explained at greater length.

Two results flow directly from the conditions I have enumerated. The first is poverty, which he who wishes to be saddened may study in the "congested districts" of Connaught or in the slums of Dublin. The second is emigration. The most dismal day I spent in all Ireland was the Friday that I rode down from Sligo; at each station, the train picked up the groups of boys and girls on their way to Cobh and America. But that is another story. Ireland is being orphaned of her strongest and healthiest children for they must be healthy or they could not pass the emigration tests. As a large poster in Cork heralded it: "30,000 Human Beings Lost Every Year to Ireland." I talked to the parents of many prospective emigrants, trying to persuade them to keep their children for Ireland. But all arguments were futile in face of their unanswerable reply: "There's no living for them at home."

From many of the coigns from which I have regarded Ireland in the preceding paragraphs, the picture looks black. In reality, the black is that of shadows in a varicolored picture. As means are found for equalizing expenditure and taxation, for showing better results in the trade balance, for attracting capital and subsidizing industries, for stabilizing living conditions, the shadows will soften into the background. The problem of Ireland in its resurrection was a tremendous one; though its success cannot be adequately evaluated now when it is but

three years old, its efforts may be simply and justly recorded.

In its conduct of affairs, the Ministry has shown itself active, alert and spirited. An old Parliamentarian who seemed almost to have lost faith in Ireland remarked: "These young Ministers are passing fifty laws when they should be passing five." While his intention was to criticize them, his words attested to their activity. They are attempting the immediate nationalization of Ireland in every possible sphere; perhaps, it would have been more prudent for them to be less forward. It might have been less distressing to the people if fewer measures had been introduced, since every single Government advance has aroused a tempest. The abolition, for example, of the Dublin, Cork, etc., Corporations in favor of Commissioners, has furnished better civic government but also a target for attack. The Medical Register act was a step towards independence but it was into a hornet's nest. The enforced Railway Merger was a needed coordination of public utility but it solidified hostile elements. The compulsory teaching of Gaelic, especially in the primary schools, was a pure Sinn Fein policy; however, it has divided the nation. The Shannon Scheme, a colossal venture for an infant state, may revolutionize Irish industry; for the present, not a few consider it a will-o-the-wisp. The now famous Treasonable Offence act was execrated by many; if one accepts official testimony, it was only a necessary legislation to fill a lacuna in the laws.

Thus indefinitely I might continue to enumerate the countless measures that have been introduced and passed by the Dail; each one of them intended as a forward step, each one of them weighted down by bitter controversy, each one of them aligning new opponents to the Government. All of which tends to show that the Government is courageous and that the people are alert. For further evidence of activity, one may be reminded of the innumerable commissions created to search into actual conditions of Irish life; this one for the liquor trade, that other for housing, a third for education, and so for trade, commerce, agriculture, the fisheries, the judiciary, and even for the revision of the Constitution itself. Of the program of foreign relations, I shall speak in a subsequent article. As conclusion for this brief survey of the record of the Free State Government during its first term in power, I may say that the Ministry has attempted to translate from paper to actual life the complete philosophy of Sinn Fein as developed by Arthur Griffith and his obscure companions in those days when no man living ever expected, though all prayed, to see Ireland self-governing. The Republicans who profess to have kept Sinn Fein pure and undefiled might have employed, and successfully, different methods from those used by Mr. Cosgrave's Ministry. But they could not have differed in fundamental principles and philosophy.

Though hands and backs may be idle in Ireland, brains are in a state of ferment. So diverse and contradictory are the attitudes and opinions of the people that the alien observer may well be puzzled by it all. A few days before I sailed from Cobh, I remarked to a friend: "Ireland

has more worries than she ever had, and more than a country ten times her size should have." He denied the statement. But the next day, he called to tell me "I have been thinking about your remark on Ireland's worries. She has. But we will settle them even though it takes fifty years." She will.

## Education

### Catholic High Schools for Boys

RAYMOND J. GRAY, S.J.

FROM the latest statistics of the National Catholic Welfare Conference one learns there are in the United States 17 diocesan and 164 private high schools for boys. In addition boys constitute a large percentage of 14 diocesan, and 79 private, co-educational secondary institutions, and of 718 parish schools.

The higher education of boys has always been a matter of great solicitude on the part of Catholics. Long before the advent of the diocesan and parish high school, long before the establishment of the public high school, there existed, at least in the more important centers, Catholic colleges for boys which invariably included academies or college preparatory schools. The latter were real high schools; yet they were so integrally a part of their institutions that the whole establishment generally went by the name of "college."

Even at present, when high schools, public and private, of broader curricula and wider aims are springing up on all sides, the overwhelming influence of these college preparatory schools is strongly felt. A recent survey informs us that no less than 47 per cent of the boys graduating from Catholic high schools actually enter college, while only 10 per cent go to other institutions such as business, normal, and professional schools. The significance of these figures appears when one contrasts them with those of the public high school. According to unpublished Government records only 37 per cent of the boys graduating from the latter institution go to college, while 9 per cent go to other schools.

The same influence, namely of the college preparatory school upon the Catholic high schools for boys, as well as upon boys in the mixed Catholic high schools, is further evidenced by the fact that, in the survey referred to, more than 30 of the 93 dioceses reporting were found to better the above record. In these dioceses (almost a third of all the dioceses of the United States) over 50 per cent of the boys graduating from high school attended college. In only 7 dioceses did even a fair proportion of the graduates (25 per cent) continue their education in other institutions. This means that in almost every instance a boy elected either to enter college after graduation, or to quit school altogether.

How well the figures for the diocesan and parish high schools compare with those of the college preparatory schools is seen from the following tables. The records are some of the best in the N.C.W.C. survey.

#### I. PRIVATE ACADEMIES.

	Enrollment	Graduates	Entered College
New York .....	329	33	30
Chicago .....	439	43	33
Philadelphia .....	536	70	50
Boston .....	1381	190	150
Worcester, Mass. ....	181	26	21
St. Paul, Minn. ....	472	72	37
Baltimore .....	418	38	22
Buffalo .....	657	67	41

#### II. DIOCESAN AND PARISH HIGH SCHOOLS

	Enrollment	Graduates	Entered College
Chicago (P) .....	474	61	41
Indianapolis (D) .....	520	43	28
Detroit (P) .....	191	34	24
Providence, R. I. (D) ....	705	97	86
Cincinnati (P) .....	187	9	8
Duluth (D) .....	200	40	25

Since Catholics do not furnish their quota to the college population of the country, one is inclined to rejoice at the large number of high school boys who go to college. It is clear that only in this manner may Catholic scholars eventually arise, and leaders be formed who will be a credit to their religion and their country. So much is universally conceded. Yet there are not wanting Catholic educators, men of forethought and experience, who deplore—often not without a tinge of bitterness—this very dominance of the college over the high school. These individuals point out that the "rights of children who must go to work at the end of the high school course or after the few years their parents can afford to send them, merit as earnest consideration as those of their more fortunate brothers who are as assured of receiving a college education as they are of living at all." And they conclude:

In our present school system college preparatory courses are available everywhere, while vocational training courses are rather the exception than the rule. The economic as well as the cultural aspect of life must receive attention in our Catholic secondary schools. Surely God did not ordain that only those who will be fortunate enough to enter the portals of our Catholic colleges should alone contribute to the making of a greater America and the establishment of a more influential Church.

(Catholic Educational Association *Bulletin*, November, 1925, pp. 224, 5).

This criticism, the sincerity of which cannot be doubted, contains a rather serious imputation. By it our high schools for boys stand convicted of grave neglect of duty. What for instance could be more criminal than to pay little or no heed to that large body of students (43 per cent) who have no intention of attending college, or—what is worse—foist upon them the entirely useless burden of a college preparatory course? It is further asserted that even where special courses of a more general nature are provided, these courses are not infrequently makeshift, and in the opinion of competent judges, utterly inadequate.

The objection is well put, and, we are forced to admit, reveals a truly deplorable defect in our educational system. Indeed, it is impossible for anyone in touch with affairs to deny that not enough is being done in our high schools to fit boys for the business of life. Moreover the situation is one that can, and must, be remedied. It may be, as yet, out of the question for Catholic institutions to

provide distinct courses in vocational training similar to those offered by the public high schools; yet something of the kind must be undertaken. If the majority of our high schools cannot offer a dozen or even half a dozen different courses, they can all devote especial attention to at least two; one a college preparatory course, the other broader and more practical in scope (either technical or commercial), intended as a direct preparation for life.

A better solution might be to have the private high schools and academies concentrate, as in the past, on preparation for college, and the diocesan and parish high schools devote themselves almost exclusively to the important matter of vocational training. This would give the latter a distinct ideal and purpose, and would instill new vitality into both types of institutions.

This whole problem is not particular to the Catholic high school. It is the result of the peculiar circumstances surrounding the American high school of today—itsself a kind of anomaly without any clearly defined aim. Says Professor Monroe: "In our own country the views concerning secondary education as to its purpose, scope, curriculum, method of organization are of the most diverse character, even among those who are specialists in this very field." Things have not always been thus. Forty years ago a high school was something very definite—a stepping-stone to college. Now, as we have seen, it is largely something very indefinite—"a people's university." The two aims are almost contradictory.

In this chaos we Catholics would do well to adopt a definite policy. While not neglecting the boys who are looking forward to a college career, we must, at least for the time being, make up for past negligence by concentrating on the care of those for whom the high school is a real finishing school.

Finally it is well to remember that a yet more important problem is demanding solution. There are only some 70,000 boys in the Catholic high school. Almost twice this number are attending public and other non-Catholic high schools. Something must be done to attract the latter to the Catholic high school, and to get hold of that larger group (over 70 per cent of the high school population) who, in spite of compulsory educational laws, are not going to high school at all.

#### RECOMPENSE

Out of this clamor of the slakeless rain  
Shall come white splendor in a sodden field;  
The wind shall shout no longer, and shall yield  
To night-soft singing in the trees again.  
Out of this rending of the sky in twain  
By lurid lightnings shall the sun shine through,  
And lure the lark to carolings anew,  
And urge the thrush to tempt its latent strain.  
Out of this tumult of my soul shall come  
A sudden peace I had not dared to know;  
A joy shall rise when my vexed lips are dumb  
And I shall laugh that I had grieved me so  
O'er pain that is not pain since I have learned  
That beauty lurks within the things I spurned!

EMILE KESSLER.

#### Sociology

### Athenian Citizenship

DONALD ATTWATER

IN a time of uncertainty and mooted reforms, when parade is made of tracing political origins and democracy is a more than thrice blessed word in the mouths of all, from the political opportunist to the star-disturbing Utopian, it is not without interest and profit to examine, however cursorily, the political system of democratic Athens and the type of citizens which produced it, for emphatically it was they who made the constitution and not *vice versa*.

In the long period that elapsed between the dateless founding of the City-State and the perfecting of the democracy by Pericles in the fifth century B. C., Athens, traveled far from a community of families bound by customary law and supporting themselves by farming. The eighth century found Greece at an economic crisis. There was a struggle between town and country, or rather, a tension between them, for the country was too weak to struggle. The villages had so decayed that the inhabitants for lack of even the humblest estate of citizens were likely to lose the status; debt-slaves were multiplying. A new religion saved them; and the Delphic Apollo's "Be moderate" from being the motto of reform became the note of public and political life.

It was found that town organization made a necessity for new legislation; and the patriarchal idea of the interpretation of the law by the "Zeus-born" was insufficient sanction against the license of the tyrants between the seventh and eighth centuries. These men outraged and changed custom, and the demand for fresh laws occasioned by their actions was a further step towards democracy. Dracon's code, the first, was superseded by that of Solon, the spirit of whose law, as well as the name, was the "fair play" of Apollo. The Athenians, familiar with the idea of authority, accepted the new laws and its democratic construction, wherein the people elected and controlled their magistracy and the council of 400 was instituted.

During the whole period of transition the tendency in Hellas was towards national independence and political unity, and towards the end of the sixth century the ripe result of this tendency appeared when the democratic Athens that we know was brought into being by Cleisthenes.

There are a number of interpretations of the word democracy current in the twentieth century, but sixth century Athens presented features which are strange to all of them. It was, for instance, a State based on slavery, though not to quite the same extent as in Sparta, where all the private business of a citizen was transacted for him by slaves, who were representatives of a conquered people. That slavery was natural and necessary was never questioned, even by such men as Plato and Aristotle, and the condition was hereditary; but up to the time of Solon a freeman might sell himself or become a slave to his

creditor. The manumitted slave on the other hand ordinarily became a *metic*, but under circumstances of public service was now and then permitted to enjoy the full rights of citizenship.

Again, democracy in Athens did not mean representative government. It meant that the people themselves administered the laws of Solon and made new ones (but only in extreme necessity), discussed policy, elected candidates for office, and passed decrees. One citizen in four was engaged in public work, and offices were usually held only for one year and not twice by the same man. Every day 6,000 citizens elected by their *demes* for one year were available as jurymen, 201 forming a panel, and these men were of course paid. All the important administrative work was performed by amateurs, as members of boards, some chosen by lot, others, for more responsible posts, by election in the Assembly. There was the Council of 500, a standing representative of the sovereign people, with financial and other duties, selected by lot from those elected annually by the *demes*. And all those citizens not engaged on any of these bodies had the right, if not the obligation, to attend the *Ekklesia* or general assembly of the people which met ten times a year.

Such a governmental organization clearly would have a unique effect on citizenship, in that every citizen must be prepared to perform public duties and would of necessity be somewhat of a politician, a potential civil-servant, and possibly statesman or judge, and this whether the individual was politically-minded or not. But it was truer perhaps of the Greek citizen than of any other, before or since, that he was a "political animal"; the fact must largely account for the peculiarities of his perfected democratic system, the political scheme constituted a system admirably suited to his tastes.

"The city is the highest of all forms of association, and embraces all the rest . . . the notion of a city naturally precedes that of a family or of an individual." The words seem almost to be an under-statement of Athenian ideals. It was the city first, the city second, the city third, any other consideration was relatively unimportant. Even the conception of empire could not modify the position of the city; inclusion in the Empire was a granting of the privilege of association with the City. The allies of the Delian confederacy must yield fealty and tribute, but receive little in return—their reward was in being allowed to help the City. It is a small point, but significant, that dwellers in the farthest parts of Attica called themselves Athenians. There are times when their absolute subordination of all to the interests of the State has the sickening effect of the extravagances of "Jingoism," and the remorseless subjection of individual and human considerations in the funeral speech of Pericles almost stifles the modern reader. "We differ from other states in regarding the man who holds aloof from public life not as quiet, but as useless"; this might be the text or the key-word of the Athenian citizen's mind, until the influence of the Sophists paved the way for an access of individualism that spread rapidly.

Three classes of inhabitants were recognized: the citi-

zen proper, the alien residents or *metics* (chiefly Greek artisans) and the slaves. It has been said that the slave might become a citizen and the same is true of the *metic*, but normally citizenship was hereditary and was fully entered into at twenty years of age. The status might subsequently be forfeited for certain offenses, such loss involving a period of banishment.

All citizens as such were equal, there were no distinctions even in dress, and in the civic body were men of every degree of wealth and of poverty. They were subject to no regular taxes, but on the richer were imposed certain burdens (the Athenian would have scorned the word, and substituted for it privilege, or possibly, duty), such as the outfitting and maintenance of a trireme (*trierarchy*), the presentation of a play, or the providing of a chorus for the Dionysiac revels, these public services being included under the general head of *liturgies*.

The chief object of the good citizen (at any rate in theory) was to contribute towards the "good life" of the state, an object towards which his whole education had been directed and which was the supreme pre-occupation of the society in which he found himself. The goal of his upbringing was not commercial or professional success, but the attaining of a sound mind in a healthy body, in particular of a quick mind capable of forming "right judgments" on any subject.

There was little family life. The home was the concern (and the only one) of women, and the childless man was he who had no son. Though he might have his private affairs, on the land which he farmed as a public duty, or even working side by side and for the same wages with *metics* and slaves as a craftsman, they were a secondary consideration to his political and social life, and were only tolerated so long as they left him ample leisure and were not actually repugnant to him. Every man being taught to regard himself only as a citizen, he judged and was judged solely on social and intellectual merits: wealth and affairs contributed little to prestige.

"The Athenian was made for the city, not the city for the Athenian." Where was the city, there was the state, and where was the market place, there was the city. In an essentially open-air life, the market place was its heart and brain, a sort of gigantic club or debating society. There the Athenian found an outlet for the political and intellectual interests which were the business of life; it was a mart for "the free exchange of ideas as well as of commodities," even its commercial activity was directed to the same one end, the good life of the state. There matters of current policy were discussed; here the performance of liturgies was criticized; here the work of Pheidias and Praxiteles, of Apelles and Callicrates, was made the subject of appreciation or debate; here Euripides and Aeschylus were familiarly quoted; here the Sophists disputed and contradicted and voiced dangerous opinions; and here fathers brought their sons to accustom them to the life which was to be theirs. The need for efficiency in war had first drawn the Greek villages together into cities; the desire for efficiency in peace maintained the market place as the home of free discussion and open criticism.

## Note and Comment

Appealing to  
the Government

GOVERNMENTAL interest recently manifested in the closing of the mails to a magazine charged with carrying an article offensive to pious eyes and especially offensive to the members of a particular church denomination prompts a writer in the *Catholic Transcript* to ask a question or two. Reflecting that there have been circulating throughout the country, in days not altogether remote, certain offensive, indecent publications defaming the Catholic Sisterhoods, the priesthood and the beliefs of over twenty millions of people, the writer is moved to ask why the Government could not interfere there? Against the *Menace*, "telling every foul lie, reciting every wornout falsehood," the Canadian Government issued orders barring the publication from the doorsteps of Canadian homes. But when the protest was made by Catholic authorities in this country against the distribution of such sheets, the answer came that the Government was powerless. Somewhere, says the *Transcript* writer, there is a lack of consistency. Judicial inquiry has been made into the matter of the magazine article referred to first above, and its publishers have been exonerated. But in the interim the mails were officially closed to its circulation. The incident will serve as a precedent when some scurrilous sheet of the *Menace* type next puts in an appearance. 'Twill not be unprofitable for the much-maligned Catholic readers of the country to remember the precedent, and act on its prompting.

Devotion and  
Devotions

IN devotion, as in other things, notes the New Zealand *Tablet*, sentimentality is a danger to be avoided. Echoing a note which it has frequently sounded in the past, the *Tablet* deplores the tendency to forget those Saints in the calendar of the Church who have an established claim on the veneration of the Faithful, for the sake of other devotions inspired by a more or less sentimental appeal. And it confesses to a sense of delight in finding that the Bishop of Poitiers, in France, has deemed it prudent to address the members of his flock in just that matter. In a pastoral letter the Bishop calls attention to the fact that the veneration we give to Saints implies a certain hierarchical order indicated by reason and confirmed by the spirit of the Church. There are general devotions which hold first place, such as devotion to the Sacred Heart, to the Blessed Virgin Mary, to St. Joseph. Next come national, diocesan, and local devotions. . . . These rank before all others in the parishes, and we ask pastors to awaken, encourage, and increase these devotions among the faithful.

In the diocese of Poitiers, its chief pastor goes on to say, he will not henceforth authorize the erection in churches and chapels of any statues of Saints in response to private devotion, no matter how popular and legitimate they may be, until the general devotions mentioned in his pastoral letter are properly established. The craving for

variety, so characteristic of our modern age, has not been altogether limited to things mundane. Those who guard with jealous eye the region of the sanctuary have been heard to complain, in more than one quarter, of the tendency to pass by the Divine Guest of the Lord's House, and the shrines of those who were closest to Him in life, that this or that new devotion may be indulged in. A multiplicity of devotions does not necessarily betoken an increase of devotion itself. Were such the case, no word of protest on the part of bishops or pastors would be likely to be heard.

Religious Interest  
at Harvard

REPORTS of successive classes at Harvard University contain masses of figures bearing on all the habits of the young men who are about to be released in society, and religious preference is one of the matters about which the class secretary inquires, notes Julian Lowell Coolidge, in the *Harvard Alumni Bulletin*. From a comparative table of figures compiled during the last generation, Mr. Coolidge shows that seven per cent of the class of 1922 were Catholics; twenty-seven per cent acknowledged themselves "not interested" in religious matters. In a period of the quarter-century covered by Mr. Coolidge's review, it appears that the proportion of Harvard students affiliated with the Episcopalian, Evangelical and Unitarian denominations had steadily decreased; those of acknowledged Jewish faith showed a marked increase, and the "not interested" element, from a gradual decline up to 1922, had taken on unusual proportions in that year. While he sees nothing in the figures to connect the various changes with any change in the religious attitude of the University authorities, or the trend of instruction, the Harvard alumnus asks his readers whether there is "a connection between the fifty per cent increase in the proportion of the religiously indifferent and the increase in lawlessness in the same period? If so, what do we propose to do about it?" Those parents who are intimately concerned with the religious welfare of the sons whom they support at Harvard may reasonably ask themselves the same question. For it is a question of assuredly more than academic interest.

Summer Course  
in Church Music

FOR the opening of the tenth Summer session of the Pius X School of Liturgical Music, at the College of the Sacred Heart, New York City, the faculty has arranged that the Ordinary of the Solemn High Mass will be sung by a choir of 3,000 children, representing about fifty schools of the Archdiocese, who have been trained in the Justine Ward Method. The summer courses, in which, as in the past, teachers both religious and lay from all parts of the country will be enrolled, will continue from June 28 to August 7. The staff of instructors will include such recognized authorities as the Rt. Rev. Abbot Dom Ferretti, O.S.B., President of the Pontifical Institute of Sacred Music in Rome; Rev. J. E. Ronan, of Toronto, Rev. Virgil Michel, O.S.B., and Mr. Achille Bragers.

Literature**The Catholic and Supernatural Novel**

EMILE BAUMANN

*(This is the ninth of a series by eminent novelists dealing with the novel. Copyright, 1926, by The America Press.)*

NOTHING seems easier to write than a wretched novel. Truth to tell, of all literary forms, the most difficult to do well is the novel. No other form requires the interplay of such complex elements nor such continued creative power. A novel, perfect as "Oedipus Rex" is perfect in the drama form, is a miracle not yet achieved. A brief, analytical novel, an idyll, a fantastical narrative may almost seem to be without blemish or flaw. But when a vast subject-matter embraces and entwines characters and surroundings, making one great vital idea spring up out of a multiplicity of figures and out of a mass of happenings, then such an enterprise really amounts to this, that it aspires to introduce into the scheme of reality a symmetry of forces, to evoke an uncreated world. Such daring presumption must needs fall short of the ideal sought.

However, this ideal cannot be attained unless the artist begins his work with a comprehensive view of the universe as a whole, and is thus able, of himself, to construct a harmonious union of forces.

Naturally the Catholic writer, because of his Faith, is more capable than any other to reach a true synthesis of universal life. A naturalist, a pagan may note the analogies and similarities of phenomena in the physical world. But the Christian artist alone, is in a position to bring forth from beyond the horizon the light which explains the movements of all living beings whether they be directed towards God or towards Satan. The exaltation of terrestrial things, considered from such a viewpoint, is beyond expression. The soul of the least of men reflects in its mysterious depths the splendors of the three Divine Persons. The joining of the ways over the bridge connecting one eternity with the other holds interest for Heaven, for the earth and for the damned. About the soul, angels and demons wage a ceaseless warfare that will continue till the end of time. Its actions and its thoughts have tremendous reactions, they may save a multitude of living beings or they may cause their loss, they may hasten the deliverance of the dead whose atonement drags with painful tardiness, increase the joy of saints and even the very glory of God. Infinity itself converges towards the puny spark of our life; and what writer can adequately recognize such a fact except he be also a believer?

Such a theological and supernatural concept is realized most fully in an epic poem like the "Divine Comedy." Still, the mystical novels of the Middle Ages may furnish some sort of an idea of it; for example, "La Vita Nuova" of Dante, "Perceval the Gaul" (with the "Legend of the Holy Grail") and "Blanquerra" of Raymund Lull, that strange story of a youth who, searching for happiness, tries several states of life; marriage, the life of a monk,

that of a prelate, and finally that of a hermit in the depths of a forest; in the contemplative life he gains complete happiness.

Yet, even at that time, the tales of chivalry were concerning themselves with the one topic that was all sufficient for pagan novels, namely, love adventures revolving more or less around the commonplace question: will so and so be in love with so and so? In spite of the many nuances and the varied concepts of love, it may be safely asserted that fiction has for centuries lived from just that one subject and that it is dying of it now. Tales of warlike and chivalrous adventures might well have injected some virility into it. But even these became effeminate because of love-making episodes.

Yet it is imperative to establish a profound difference between purely imaginative inventions, such as the "Amadis" or the "Astree" and a novel like "The Princess of Cleves," where passions are truthfully depicted in the light of Christian principles.

Voltaire in "Zadig" and "Candide," and Rousseau in his "New Heloise," (Goethe did nothing but imitate), prepared the renewal of this class of works by substituting the novel of thought for the novel of adventures. The former merely expounds a negative and brutal philosophy while the latter sets up as principal element a most dangerous spirit of sentimental derangement.

To Chateaubriand belongs the credit of having restored Christian principles to the novel. A beautiful idea of sacrifice prevails in "Atala" and "The Martyrs." It was a pity such a man did not know how to live up to his Faith. Drily Voltairian in his judgments of men and things, devoid of solid theology, he propounded a Christianity more academic than personal. He preferred to bedew his literary works with the lustral water of Christian principles, rather than suffuse them by the vivifying sap of divine inspiration.

The brilliance of "The Martyrs" is cold, it is as artificial as a stage effect. In spite of the final scene, whose splendor remains impressed upon our memory, a pagan sentiment prevades the whole of this composite work.

It is not enough merely to have a Christian imagination; all the soul's faculties should be entirely immersed in the supernatural. A work of fiction is the imparting of vital elements which the artist has assimilated. The very atmosphere of modern life is permeated with contagion so that if the heart and intelligence of the writer be not fully saturated with Christian energy, his novels will resemble the children of a doubtful father whose very appearance proclaims the half-breed born of eclectic adultery.

These palpable defects are apparent in all novels of the Romantic school; even in those of Balzac himself who, with his clear-cut ideas and strong artistic sense, might have given us a work as great as Dante's or as Shakespeare's. Balzac was, as a matter of fact, unable to free his Catholicism from a certain naturalistic philosophy drawn from Diderot and from a hazy mysticism borrowed from Swedenborg. After the manner of the pantheists he saw the ever-present identical principle of eternal life stir in nature "one and solid." For him, what are called

the attractions and the repulsions of things, translated into thought, became either love or aversion. What will power is to human beings becomes in plants their fragrance or their life-giving sap; matter and thought are for Balzac two modes of the self-same power. Nevertheless, his characters move in a Christian atmosphere and would be unintelligible to a society educated outside the pale of the Church. The characters who follow their own instincts are shown as doomed to destruction; to the savage selfishness of passion (as in "Eugénie Grandet"), the novelist contrasts the loftiness of those souls who obey the laws of mystical immolation.

Two distinct currents of thought were necessarily to find their source in the work of Balzac; one entirely naturalistic, as expressed in the works Flaubert, Zola, Daudet and the Goncourt brothers; the other supernatural and Catholic, of which Barbey d'Aurevilly was the precursor. This author has ably defined his conception in the preface of "Une veille maitresse." He says that:

He has described passion such as it is and such as he saw it. But while describing it he has also expressed disapproval condemning it in every page of his book. . . . What is truly magnificent in Catholicism, morally and intellectually considered, is that it is broad and wide, profound, comprehensive, immense, that it embraces human nature as a whole and in its entirety. . . . It admits of passions and of their description, because it is fully aware of the possibility of drawing profitable teachings from them, even when the artist himself does not do so.

And elsewhere, in the preface to "L'Enfermée" he says:

The author has taken advantage, in his work, of the grand sweep of Catholicism, which never hesitates to deal with human passions, while it takes care to show the horror of their evil consequences.

Barbey d'Aurevilly felt obliged to state these principles, because in his novels he dared to describe carnal passions in all their unbridled violence. "Les Diaboliques" attempts to make clear this truth: at the bottom of all impure desires is hidden a satanic instigation. Free-thinkers and pagans merely ascribe them to natural attractions or tendencies. But the fact is that whenever man transcends human possibilities in the fury of his cravings and in the criminal deeds to which they impel him, it is certain the forces of evil have conspired for his downfall, adding their own malignity to his corruption. One of the most gripping stories in "Les Diaboliques" is entitled: "Happiness in Crime." It is the tale of a man who marries his mistress, after having with her assistance poisoned his legitimate wife. The two criminals love each other; they are apparently happy; at least they believe in their happiness; but nothing could be more terrifying than this illusion; Divine grace has forsaken them; they have unreservedly yielded themselves to evil to the very limit and without hoping for redemption.

Barbey d'Aurevilly wanted to create a counterpart for "Les Diaboliques" in "Les Celestes," but he was not able to write that second set of stories. The history of guilty passions is easier to write than that of pure and chaste affections; nevertheless, the divinely supernatural surely should offer to art sublime ideas otherwise as vast as those of the preternaturally diabolic.

Leon Bloy and Huysmans have fallen into the same error; and their works of fiction are not imaginative tales freely elaborated, but personal events in the lives of both writers, interpreted according to what Bloy called the "literary arrangement."

Many are the methods and degrees in which Catholic dogma and Catholic ethics may be made to enter into a novel. For instance, see the case of a Christian positivist, Paul Bourget. In planning "Le Demon du Midi" he began by asking himself whether earnest beliefs could exist simultaneously by the side of the very worst monstrosities of passion. If one acts differently than one thinks does one not end by thinking as one acts? This abstract question became for him a dramatic sequel of events which unraveled themselves in perfect accordance with Christian principles, for the simple reason that experience cannot but show the truth of these. However, though Satan may have set his claws on the book's title, one does not feel his presence; the supernatural element exists in the work as a concept; it does not live in the heart of the deeds. In similar fashion a young novelist, François Maurice, told me once: "I am not a Catholic novelist; I am a Catholic who writes novels."

It is possible, on the other hand, to suppose a novel impregnated to the very marrow of its bones with supernaturalism, in which everything should be seen and felt under the light of this double truth: the fall and the redemption of man.

The first duty of a Catholic writer of fiction lies in representing life as it is, that is to say, in the way his observations dictate and his Faith reveals it to him. The delicate point in this task is to perceive the limits within which descriptions of sin must be held. Among the passions inherent to the Fall, those which generally leave the most tragic results come from the sins of the flesh. Art therefore, can neither suppress them altogether nor disguise their wretchedness, without being unfaithful to the reality of things. It must not be inferred from the above that the artist is therefore bound to express everything. He should discard all those characters which prove to be wantonly lewd or repulsively loathsome. He must follow the proprieties as they refer to his readers, to the society and the epoch he is depicting. The golden rule for every writer is to refrain from describing anything which might leave in the souls of his readers a lasting impression of the attractiveness of sin; rather, he must present sin as sin and shame as shame.

But he should not limit himself to touching upon the morality of the consequences. The world that we see plunges its roots into the depths of a world that we cannot see. Our responsibilities come from a higher level than that which we occupy; they extend beyond the immediate sphere of our actions. On the other hand, the mystery of divine grace implies the necessity for certain laws: good is derived from evil in a greater proportion than evil oppresses virtue. The harmony existing between the visible and the invisible worlds is unfathomable and infinite.

To the art of the novelist belongs the perception of

both, and the construction of a vision in which he does not try to prove or to disprove anything. From the dramatic sequel of events, whether taken as a whole or as isolated incidents, the symbol rises to the surface. Under the cloak of human happenings the supernatural element is ever active, either as a lifegiving sap or as a destructive poison according to whether its nature be divine or diabolic. In order to view the present life, the novelist of the supernatural must place himself upon the axis of eternity; thereby his concepts gain a sort of prophetic dignity. He well knows that all creatures groan in expectation of the day when "the children of God will be revealed." While he observes, under the lamp of the Sacred Books, the men of his own times, as well as those of the past and the future, and himself, he sketches as it were a preface to that dreadful book which will be opened in the hour of the Last Judgment. The possibilities of the novelist's work are immense; alas, the power of execution is limited.

#### REVIEWS

**Napoleon's Campaign of 1812.** By HILAIRE BELLOC. New York: Harper and Brothers. \$3.50.

Looking back over the century, it is clear that Napoleon's Russian campaign was foredoomed to defeat. Ney and Murat, Lauriston and Eugene were lesser men with eyes not keen enough to search the future. But, except on the theory that he had grown so familiar with the sight of the world at his feet that he considered this posture unchangeable, who can explain why Napoleon set forth on that mad campaign? Mr. Belloc writes an enthralling story of a genius in eclipse, and while he does not explain with complete satisfaction the reasons for the eclipse, he does single out certain physical factors leading to the defeat, which thus far have escaped critical examination. Any invasion from the West must take note of the gigantic obstacle formed by the Marshes of the Pinsk in the upper Pripiet valley. Napoleon, the usually competent, did not, nor did Jerome, the usually incompetent; and to make matters worse, it was by Napoleon's own disposition that it was left to Jerome to deal with this obstacle. Jerome met the crisis by dawdling, and "from this initial error flowed the ultimate failure of the campaign." But the weather too fought against the Grand Army. Literature and history have painted an unforgettable picture of the snows of the flight back to France; it has been left to Mr. Belloc to show that the rains of June were scarcely less disastrous. Mr. Belloc has never written more thrilling pages than those that tell of the crossing of the Beresina, "the last episode of that catastrophe in which the effort of the French Revolution turned." The volume is well supplied with maps.

P. L. B.

**Studies in the Seven Arts.** By ARTHUR SYMONS. New York: E. P. Dutton Co. \$3.50.

In most of his other volumes, Mr. Symons treats of literature at large and in detail. In this collection of essays he applies his penetrating and sensitive mind to the allied arts of painting, sculpture, architecture, music, handicraft, the stage and dancing. Several new papers have been added to those previously published in the first edition of the book in 1906. Because Mr. Symons reaches back to fundamental principles of esthetics in his appreciations and criticisms of individual artists as well as in his comments on men long since forgotten and on exhibitions that were important only for a few days, his essays take on a certain permanent value. It is important for the student or critic of art

to know what a master-critic such as Mr. Symons thinks of Rodin, how he rates and characterizes Beethoven, Strauss and Wagner, what lessons he draws from the career of Millais, how he is impressed by a Rembrandt or a Raphael or a Whistler or a Sargent or any one of the paintings of the moderns, including Augustus John. In his treatment of all of these, no less than in his brief glances at the mechanism of the stage, the adaptation of arts and crafts to daily use, the symbolizing of life in the ballet, Mr. Symons founds his conclusions on a rather well defined basic philosophy that is not altogether conventional and yet not patently unorthodox. He provokes thought and arouses enthusiasms. Not the least agreeable feature of the volume is Mr. Symons' own felicity of style and his happy power of striking off brilliant generalizations.

F. X. T.

**Dean Briggs.** By ROLLO WALTER BROWN. New York: Harper and Brothers. \$3.50.

This is a very interesting account of the Dean of Harvard and the President of Radcliffe. It is marred here and there by fulsome praise that is altogether unnecessary, since Dean Briggs' career is praise enough. His biographer falls into the fault of moralizing on it whenever the occasion arises. Such a process becomes wearisome to the reader interested in the man and the work he accomplished. He was put into a difficult position at an early age and he filled that position worthily and well. He brought to the office of the Dean of a great university a human touch, and a sympathetic attitude that in a quiet way revolutionized Harvard traditions. Up to his time the Dean had been the one feared by the students. After he took office the relationship between student and dean changed. He was kind, sympathetic, and just in his office. He did much to keep the standard of scholarship high. He was a lover of sports to such an extent that he was honest enough to face the unpleasant fact that sports were overemphasized in college life. He struggled to put them in their proper place, the place of sport for sport's sake. He battled against professionalism and mean sportsmanship. He took issue with the alumni who are the great offenders in this matter, and he left the athletic situation much better than he had found it. Those conversant with college athletics know that there is still room for improvement. However it is to the credit of Dean Briggs that years ago his was a voice crying in the athletic wilderness. While his life was given to Harvard he also "made Radcliffe respectable," as he put it. He was asked to give of his time to this woman's college when colleges for women were few. He did so and his cooperation did much toward making it what it is today. He ever insisted that college should train women to do the woman's part in the world, not to make them the rivals of men, in man's part. His career shows a man dedicated to the education of youth, a man who took this dedication seriously and joyfully. Had the Faith been his inheritance, with his scholarship and ideals, what a Catholic college dean he would have made.

G. C. T.

**Virgin Spain.** By WALDO FRANK. New York: Boni and Liveright. \$3.00.

Here is an attempted interpretation of a land and a people both fascinating and difficult to understand. A subtitle calls it "Scenes from the Spiritual Drama of a Great People." Mr. Frank personifies Spain, as it were, and then sets himself to study and analyze it, body and soul, and to describe its spirit. His characterization of Don Quixote may well apply to his own volume: it will offend many, amuse more, convince no one. Though the book will have a vogue with a certain class of readers it will hardly command attention, much less endure. The great field to be covered and the rapidity with which Mr. Frank passes from one topic to another, creates the impression of superficiality. Yet there is much that is anything but superficial. This is es-

pecially true when there is question of discussing Spanish literature. The author gives us an excellent critique of Cervantes; also of Velasquez. And his description of a bull fight is quite gripping though only sophisticates will accept his interpretation of the national pastime. He is less happy in handling the religion of the Spaniard; at times decidedly wrong. And the people of whom he writes will certain object to the almost blasphemous flippancy with which he often speaks of sacred things. As for its style, the book suffers from the extravagance of the author's art. The richness of its diction actually palls upon one. It is a medley of the language of modern sex at which some will be shocked, and justly, and others smile cynically though most will pity the writer. And despite its thesis those who know Spain will probably still acclaim it romantic, even if not decadent.

W. I. L.

### BOOKS AND AUTHORS

**Prayer Poems for Children.**—Enthusiastic praise was given by our readers to the charming versified prayers contributed to AMERICA in the issues of December 5, 1925 and January 9, 1926, by Mary Dixon Thayer. These poems together with other similar ones published in the *Saturday Evening Post* and *Contemporary Verse* have been collected in "The Child on His Knees" (Macmillan. \$1.25), by Mary Dixon Thayer. There is the distinction of utter simplicity joined with unaffected sincerity in these little poems; this simplicity is not that of the adult straining down to reach the mentality of the child but is that of the child itself, and this sincerity is of that serious, open-eyed quality which a child has when it leans upon its mother's knee. Most of the poems are addressed to God, in thanksgiving for His love and goodness, in appreciation of the beauties and the mysteries of His world, in little bursts of love returned to Him and of promises made to be more thoughtful of Him. Every religious child-poem inevitably recalls Francis Thompson's masterpiece, "Little Jesus," and as it draws nearer to the spirit of this poem it becomes more perfect. Miss Thayer's verses have a great deal of Francis Thompson in them, and in another way they have something of those inimitable renderings of child fancy which A. A. Milne has achieved. For Catholic "tots" and "kiddies," no better memory lines can be found than these verses of Miss Thayer.

**Catholic Biography.**—One of the many remarkable men given to the Church by Providence during the Reformation years, Francis de Sales remains a very appropriate model for our Catholic people of the twentieth century. Accordingly clergy and laity alike will welcome "The Life of St. Francis de Sales," Vol. 1. (Kenedy. \$6.00), by Rev. Harold Burton. The author makes no claim to originality and calls his book an adaptation from the Abbé Hamon's well known biography. This first volume deals with the Saint's early days, his labors in Chablais, and the beginning of his episcopate, covering the most fascinating period of his life. The elevation last year of Saint Peter Canisius to the dignity of a Doctor of the Church suggests a modification of Father Burton's opening paragraph.

For more than a quarter of a century the Rt. Rev. Nelson H. Baker has been an outstanding character in the affairs of the Diocese of Buffalo. His charitable work for all classes under the auspices of Our Lady of Victory has merited for him the praise of Churchmen and statesmen alike. Commemorative of a recent silver jubilee, one of his "old boys," Rev. Thomas A. Galvin, C.S.S.R., has compiled a record of his work under the title "A Modern Apostle of Charity" (Buffalo: Catholic Publishing Company. \$2.00). The reader must admire the man and his achievements, and must be inspired by his spirit of Catholic charity. Not only is this a refreshing and stimulating volume but it has added value as a history of a phase of Catholic enterprise in the United States that deserves to be better known.

**Treasure Royal. The Vanity Case. Secret Harbour. The Laughing Heart. Alison Vail. O Genteel Lady. The Sunken Garden. Simonetta Perkins.**

There is a lure about stories of hidden treasure. Captain Kidd is a name to conjure with. Captain Kidd, however, has nothing to do with "Treasure Royal" (Appleton. \$2.00), by William Garrett. The one who hides the treasure is a king long since gathered unto his fathers. The wealth, which he cached in Highland hills, is sought by the honest and dishonest. When the quest is over, evil meets a deserved fate. Mr. Garrett writes well, but is not at his best when constructing cyphers.

Carolyn Wells in "The Vanity Case" (Putnam. \$2.00) has written a mystery story with an unusual ending. A Long Island colony is startled by a murder that baffles professional and amateur detectives. Clue after clue is taken up only to be abandoned before the solution is reached. The author shows a very remarkable skill in raveling and unraveling complications, as well as in presenting the solution in a quick and forceful manner.

If the reader is not too exacting as to what constitutes the probable, he will not be severe in his judgment of "Secret Harbour" (Doubleday, Page. \$2.00), by Stewart E. White. After an exordium that is out of proportion to the story, the not very deep plot begins to unfold itself. The story is one that may be enjoyed on a lazy summer afternoon, when no exertion of mind is looked for. If, as is probable, the reader sleeps with the book in his hands, his dreams will not be troubled with blood curdling nightmares.

There is something attractive in what may be termed the perfect frankness of "The Laughing Heart" (Harper. \$2.00), by Beatrice Sheepshanks. But its mechanism is too much exposed, something like a clock with the face removed. Nancy Osborne besides beauty has a well balanced character; but her secret rival for David Lambert insists on telling to David's mother that Nancy's family has a skeleton. This skeleton is remarkably robust in the shape of all the other Osbornes. Through it all, the poor girl becomes half-demented and goes off to drown herself; as the reader suspects, David arrives at the correct moment.

Like many novels of its type, "Alison Vail" (Holt. \$2.00), though well-heralded on the jacket proves a sorry failure within the covers. Elizabeth Newport Hepburn fills her story to the brim and overflowing with candor, a modern, euphemistic term for what used to be called impropriety. In addition, the narrative is far too tedious to lure one to read it to the end.

In "O Genteel Lady" (Houghton, Mifflin. \$2.00), Esther Forbes introduces her heroine into the Boston literary set. After meeting Longfellow, Emerson, Holmes, she meets Tennyson and other celebrities in England. Returning home she marries an old admirer and perforce settles down to domesticity. The literary lions induce a cultural tone, but beyond their names they add little to a dull story. This latter is more easily condoned than are the somewhat slimy details that are unnecessarily dwelt upon.

Through dint of repetition the statement that Nathalia Crane, the Brooklyn school girl, is a literary genius and an infant prodigy may come to be accepted as an undeniable fact. While it is true that Nathalia has composed some attractive verses and struck upon some startling word-juxtapositions, thus showing a large degree of talent, it has not yet been proved that she is anything more than a precocious little girl. Certainly, her genius is not evidenced in the romance, "The Sunken Garden" (Seltzer. \$2.00). A young British Duchess shipwrecked on a deserted island discovers there a lad who can prove his descent from the survivors of the Children's Crusade. Any imaginative child could write a story as intelligent as this; and no mature author would dare to publish one as crude or pompous.

Venice is the background of the novelette, "Simonetta Perkins" (Putnam), by L. P. Hartley, Venice of the American tourist, of the Grand Canal, of the godlike gondolier. With this last, a prim daughter of Puritan Boston becomes infatuated and her desire has no limitations. The gondolier is docile and uninterested. And equally uninteresting is the book which strives to create an atmosphere of sophisticated romance.

## Communications

*The editors are not responsible for opinions expressed in this department.*

### A Film Criticism

*To the Editor of AMERICA:*

I think one of your open-letter writers was too severe on the movie-reviewer of the N.C.W.C. The reviewer voted "Mare Nostrum" a fair picture, as I recall, but he said nothing about the book or its author, Ibanez. Your letter-writer waxed indignant that the N.C.W.C. should say a favorable word about anything emanating from the unpleasant Ibanez. But if your critic viewed as many films as I've done—my own included—he'd find it's a wise author that recognizes his story when it appears in celluloid. The scenario editors do fearful and at times wonderful things to a writer's "copy." I believe Edith O'Shaughnessy's book, "The Viennese Medley" is called "The Greater Love" on the silver screen. I wonder what is her opinion of the film version? But many people who don't like Ibanez for a cent do like the movie, "Mare Nostrum." As well say "Annie Rooney" is a poor picture because Mary Pickford is a divorced woman.

Orrtanna, Pa.

WILL W. WHALEN.

*To the Editor of AMERICA:*

Will you allow me, in the name of fairness, to say a word in answer to Father Muntsch's criticism (AMERICA, May 1, 1926), of a "well-known Catholic publicist's" notice of the screen version of Ibanez' "Mare Nostrum?" Father Muntsch objects to the review because he objects to the person of Mr. Ibanez. Now, I read that review, and its subject was not Mr. Ibanez, nor a book written by Mr. Ibanez, but a picture based on a story conceived by him. After all, it is possible to separate parts of a man's work from aspects of a man's character. Some enemies of the Church have done things worthy in themselves. Felons have been philosophers. Dissolute poets have sung the praises of purity. Lamentably lax Catholics have been great jurists. Agnostics have done wonders in electricity and botany. Does an equitable standard of criticism require always that we weigh a man's religious views in judging his work?

I can understand and approve Father Muntsch's denunciation of the person of Mr. Ibanez; I can understand and in part share his dislike of a feature of "Mare Nostrum"; but I cannot, with the best intention and the sincerest endeavor, understand the logic of his criticism of the critic.

Washington, D. C.

N. L. C.

### Thanksgiving After Communion

*To the Editor of AMERICA:*

Whilst I look at the inspiring picture of the preparations under way for the Eucharistic Congress and thank God from my heart for the great opportunity given our American people, a shadow seems to fall and obscure its beauty. I allude to the matter-of-fact way in which most American Catholics receive Holy Communion. I am not speaking of the preparation for Holy Communion which is often made without much care. I am not speaking either of the actual receiving of Our Lord which is generally done by most of our Catholics with dignity and devotion, but I wish to speak here of the Thanksgiving after Holy Communion, which is by so many men, women and children either entirely neglected or performed in such a hurried manner that it almost seems, at times, a derision.

Twenty years ago in our churches you could notice that most of the Faithful who had received Holy Communion remained for five or ten minutes after Mass to make their thanksgiving; but today things are quite different. Almost as soon as the priest has left the altar there is a rush for the door and of all those who received Holy Communion you will hardly see one or two remain for a brief thanksgiving.

When a boy I often used to wonder what some of the devout Catholics in the congregation had to say to God, for they seemed

to remain so long in church after Holy Communion. I even remember having heard an old doctor joking with his wife on the subject and telling her: "Really, Mother, you ought to let God have a rest, you always seem to be bothering Him." If the good doctor were alive today and saw how quickly most of our Catholics get finished with their thanksgiving I am sure he would wonder how they have so little to say to our Lord.

We are all familiar with the way in which St. Philip Neri acted towards a certain man who used to leave the church without making his thanksgiving; and how he cured him by commanding two of the altar boys to accompany him to his home carrying lighted candles to honor Jesus Christ whom he was bearing in his breast. I am very much afraid that if our dear Saint could come back to our churches of a Sunday morning he would need a veritable army of altar boys and thousands of lighted candles to accompany the thoughtless Catholics, who leave the church without thinking of doing honor to the gentle and loving Guest they carry in their hearts.

It certainly belongs to us, the pastors of the Flock (for I am writing as a priest), to do our utmost to make our Catholics understand the lack of courtesy shown to the Divine Guest by such a summary thanksgiving. Surely no better time than the few weeks which remain before the Great Eucharistic Congress can be chosen to urge the Faithful to unite themselves with the fervent Catholics of Chicago in showing their devotion to our Eucharistic Lord by remaining in His Sacred Presence for a few minutes after receiving Him in Holy Communion. Certain it is that all the priests who join in this movement will obtain for their flock and for themselves innumerable graces.

Hillyard, Wash.

F. M. MÈNAGER, S.J.

### Are the Irish in America Disappearing?

*To the Editor of AMERICA:*

"Are the Irish in America disappearing?" Dr. Walsh claims we are really vanishing while Joseph P. O'Mahony holds that it is not true.

Isn't that just delightful? Clear space for them in AMERICA. Let us have a real old-fashioned battle. For referee I humbly suggest the distinguished author of "Mutilation and Homicide," Dr. Austin O'Malley.

My reason for choosing Dr. O'Malley must be very evident to those who read his book. All who wish to bet on Mr. O'Mahony please step right up. The odds are ten to two. That reminds me, mother had ten and there are only two grandchildren. T.B. had much to do with it and will have much to do with the coming battle of Irish wits.

But apart from the T.B. most of the Irish in our neighborhood are disappearing. The climate seems to be a partial cause. The brethren out in Indiana may have a better record, but along the Coast and down South they are going. But let us have the figures. My personal observation proves Dr. Walsh is correct, but four Eastern cities are not America—nor is Indiana, America. But lest the truth should disappear with the Irish, let us have the facts.

New York.

THOMAS McDONOUGH.

*To the Editor of AMERICA:*

Mr. J. P. O'Mahony's reaction to the question of the threatened disappearance of the Irish in America is exactly that which came to myself when I first heard of the possibility of any such event. I wrote on this subject a few years ago in AMERICA and gave the data in my possession. It was gathered from many parts of the country. Since Mr. O'Mahony's letter appeared in your issue of May 22, questioning my conclusions, I have discussed the matter with a number of people in three different States. They are in agreement with me.

Now maybe things are different out in Indiana, though I have some data from one part of Indiana. If the editor of the *Indiana Catholic and Record*, my good friend Mr. O'Mahony, will report the records of a dozen of families in their third generation in this country, he will confer a great favor on me. I would like

him to take these as they come and not to select them. There are a good many children in Irish families but unfortunately Irish people do not marry or they marry late in life. The last Irish census shows that three-fourths of the men in Ireland were unmarried at thirty-five.

I would be much more glad to report that the Irish were multiplying in this country and until I looked into it I thought there was no doubt about it, but now I know different so far as all the groups that I can get in touch with are concerned. I hope that Mr. O'Mahony will supply me with material that will help me to change my mind on this subject. We must face this problem objectively and not merely impressionistically. Let's have the statistics of the Indiana families that are different.

New York.

JAMES J. WALSH.

#### A Saint in a Lumber Yard

To The Editor of AMERICA:

An article appeared in AMERICA, in the issue of April 24, entitled "A Saint in a Lumber Yard," by the Rev. Francis X. Talbot, S.J. The entire world should hear of that unknown recent hero. Could it not be put in leaflet form? What an example for bishops, priests, Religious and laity in these days of materialism, and adoration of the flesh? These days are drifting into paganism. If it is put in leaflet form send me some.

Denton, Texas.

RAYMOND VERNIMONT.

[The Catholic Truth Society of Ireland, Dublin, has published a pamphlet, "The Life of Matt Talbot" (6d.), by Sir J. A. Glynn.—Ed. AMERICA.]

#### A Catholic Defense Department Needed

To the Editor of AMERICA:

Mention was recently made in the Billings *Gazette* of an interview given at El Paso, Texas, by the returning Protestant Committee of Seventeen which has been investigating the Mexican Government's attitude toward the Catholic Church. The same news-item also appeared in the Butte *Miner*. In that interview or preliminary report, one member of the Committee advances this statement of President Calles in justification of the present Mexican attitude: "The Mexican Catholic priests have always tried to keep the people in ignorance and vice because these are the best weapons for the enslaver, the powerful and the clergy."

We know that that statement is utterly false, but does it not seem the duty of representative members of the Church, through the public press, to make known the unfounded nature of the accusation? The present opposition to parish schools could be intensified through such unchallenged statements, and Catholic children may be kept away from our schools by the supposition of inferiority. Calumny directed at the Church, as a church, in any land, always reflects upon us. News items like the above make us objects of loathing in the eyes of non-Catholics.

The purpose of this letter is to set forth the writer's view that there is too much apathy in regard to replying to false charges leveled against us. The anti-Catholic sheets may be ignored, or may be regarded as sufficiently replied to by our Catholic publications. But when a report, like the above-mentioned, is broadcast through the daily press, it can't be overlooked. Only cowardice or conscious incompetency can conclude that reply is unnecessary.

People who live in sparsely populated districts, know that many Catholics are lost through calumny-sheets forwarded to them. There is no antidote. The priest does not hear of them. And so, especially in the case of immigrant families of certain nationalities, the final outcome often is an abandonment of the Faith. No Catholic paper was received by them. Failure to hear Mass and approach the Sacraments led to forgetfulness of spiritual obligations. And so we lost them.

There are papers published in the Slav languages, which can be placed on a par with the *Menace* or the *Rail Splitter*. The publication in the same language of a paper similar to *Our Sunday Visitor* would counteract their effect, and a mighty effort

could be made to have that paper enter every should-be Catholic home.

The intelligent editorial writer is not misled by propaganda reports. The unscrupulous character of the calumniators is known to him. He has in mind "Pussyfoot" Johnson lying to put over prohibition (*Literary Digest*, May 1, 1926; *May Cosmopolitan*). But the fact that a former Governor of Colorado was on the Committee of Seventeen misleads the uninformed. They are not aware that this man aspires to be a United States Senator, and is probably angling for Klan support, in a State where the Klan has a large membership.

Our Catholic people are entitled to protection. It does not seem proper to suffer the organization to which they belong to be besmeared with everything foul, with no voice proclaiming that the accusations are false. Ninety per cent of our non-Catholic associates do not know that the calumnies are without foundation. If the Catholic Church is to make headway among these, wrong views must be corrected. I believe that the time has arrived to take as our motto the dying charge of King David to his son Solomon: "Take thou courage, and shew thyself a man." The saying of Cardinal Newman, "Nothing would be done at all, if a man waited till he could do it so well that no one could find fault with it," should give encouragement to make a beginning.

The Anti-Saloon League and Methodist Church are well served by their publicity bodies. The Catholic Church could well afford a department to set right the erroneous views which non-Catholics hold concerning us. When we are assailed, in the public press, we need an organization prepared to rush immediately to our defense. American Catholics would gladly contribute the necessary funds.

Roundup, Mont.

T. H.

#### The "Christian Nation" Decision

To the Editor of AMERICA:

My correspondent, "J. W.", in your issue of May 15, is right in supposing that I was writing from memory when citing the Holy Trinity case as of 1870; a septuagenarian must be pardoned such a *lapsus*. In fact, my attention was called to Justice Brewer's decision only six years after that event, *viz.* in 1898; but, after reading in AMERICA of the Association for the Advancement of Atheism, I was anxious not to delay this interesting bit of information. I feel grateful to "J. W." for giving us his comprehensive analysis of the decision; however, I cannot agree with his conclusions.

First, in the quotation there cited, Justice Brewer asserts that there is "a mass of organic utterances that this is a Christian nation," and besides "a volume of unofficial declarations" to the same effect. Now, I cannot see any contradiction between the organic utterances and the unofficial declarations, as in the mind of Judge Brewer and the Supreme Court the latter are but a confirmation of the former.

Next, if from the above we are *de jure* a Christian nation, and if, unfortunately, *de facto* in the courts we are facing only "patent facts," that is, decisions over-riding all "organic utterances," where is the consistency of on the one hand prohibiting anti-Christian polygamy, blasphemy, etc., and on the other hand prohibiting all religion in the public school—religion which is not prohibited in the home or in the church? Where is the "equality" of the Declaration of Independence and the "liberty" of the Eighteenth Amendment? And where was the logic of President Cleveland (the first of all Presidents to do so) in expressly mentioning the name of Christ in one of his Thanksgiving Proclamations, or dating it, as every President has done, from such "year of Our Lord?"

And now comes an occasion for another "patent fact": will any judge give that American (?) Association for the Advancement of Atheism its "Inc."? Truly, consistency is a jewel.

Will public opinion ever step in?

Denver.

ALOYS. BRUCKER, S.J.